

PENTECOSTAL HERALD

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Louisville, Ky., Wednesday, Dec. 7, 1927.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 39, No. 49.

NOTE THE CONTRAST.

By The Editor.

THERE is a wide contrast between those persons professing entire sanctification who isolate themselves from their fellow-beings, find fault with conditions about them, contribute little or nothing to the betterment of those conditions, and those sanctified people who are full of holy enthusiasm, warm-hearted, great lovers of their fellows, patient with those who know but little of God and who move slowly in the right direction, but are ever ready to seize an opportunity and push forward every good work.

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I knew a brother who professed the experience of full salvation. He was sound in doctrine and zealous for the truth. I have no doubt he had experienced the blessing of full salvation from sin. He had grieved at the coldness in the church; had protested in his soul against the wicked conditions around him, all of which was reasonable and right; but so much of his time was spent in thinking, talking and feeling righteous indignation on the subject that he had neither time nor heart left for anything else. He became grouchy. He lost his joy, drew away from his fellowbeings, shut himself up from sympathy and fellowship with his neighbors and it came to pass that no one desired what he claimed to have.

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I knew another brother, who claimed to be wholly sanctified. His life harmonized with his testimony. His heart was full of faith and sweetness. His life was full of hopeful labor. He was always ready to lay hold of every good work with cheerful perseverance and press on to victory. He kept in close touch with his pastor, sat close up to the front in all religious services, beamed with joy and knew just when to put in an unctuous "Amen." His face was so bright, his heart so happy, his spirit so genial and kind that whatever people may have thought of his doctrine they believed that his heart was pure and full of holy love for his brethren. Many persons wished they might come into possession of what he had. Go thou and do likewise.

* * * *

We have held meetings into which people came from far to hear the doctrine of full salvation which we loved to preach, but sometimes their presence was not helpful. They were impatient and faultfinding. They seemed to be eager to have those who were known to oppose this blessed doctrine thoroughly browbeaten by the preacher. If you called on them to pray they would never say, "Lord, help us. Grant us thy blessing. Bring us into closer communion with thee." But they would say, "Lord, have mercy on these people. Show them their sin. Make them to feel their wickedness. Show them the folly and falseness of their views on sanctification," and in this and other ways they would create resentment against themselves, against the preacher, and against the doctrine he preached, and the experience we in-

PENTECOSTAL HERALD BILL OF FARE FOR 1928.

We wish to say to our readers that we are prepared to give them the most interesting and helpful paper for the coming year we have ever sent out. Among the very excellent features will be one sermon each week by some able minister of the gospel. These fifty sermons printed in book form would make two large volumes which would sell rapidly for one dollar and fifty cents for one volume.

During the year we will issue a number of Specials. One will be:

The Pastor's Issue devoted to the work of the pastor.

Another will be the Layman's Issue, pointing out the various services and rights of the laymen.

A third will be a Camp Meeting Issue. This will be very interesting and will come out just before the summer camp meetings begin.

There will be a Revival Issue, which will be very interesting and helpful.

There will be an Evangelical Issue devoted to the interest of evangelism, especially to the Evangelist and his work.

There will be a Prophetic Issue which will cover prophetic grounds and will be full of interesting matter on the subject of prophecy.

Dr. Morrison will give us his monthly sermon. He will also continue the chapters of his autobiography. We will have a great list of interesting writers from all parts of the country, among others, H. C. Morrison, G. W. Ridout, C. F. Wimberly, C. W. Ruth, Jos. H. Smith, I. M. Hargett, Bud Robinson, Joseph Owen, John Owen, Geo. H. Means, M. P. Hunt, J. L. Brasher, Raymond Browning, Arthur C. Zepp, C. H. Babcock, John F. Knapp, J. E. Aycock, E. E. Shelhamer, J. E. Savage, L. R. Akers, Col. S. L. Brengle, E. O. Chalfant.

We will have a splendid series of contributions on important themes from the professors of our holiness schools. They will deal with some of the fundamental doctrines of the Christian faith. The Herald will continue to carry the banner of Christian Holiness, entire sanctification as God's great solution of the sin problem.

"Aunt Bettie" is going to make her Children's Page wonderfully interesting to the children of The Herald family.

Dr. C. F. Wimberly is writing a great story which ought to be read by fifty thousand young people. He will put important truth in a fascinating and attractive manner.

See that The Herald comes into your home and that your young people get interested in this story. Do not fail to renew your subscription at once, and induce your neighbor to subscribe.

Faithfully yours,
Pentecostal Publishing Company.

sist is the gracious privilege of all God's children.

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Another brother comes along and puts himself in with the people. He says, "Lord, bless us. Show us our faults. Lead us into the fullness of love." He is an "us" man instead of a "them" man. His heart kindles, his soul fires up, he rejoices; his face is illuminated, and after the benediction the people gather round him and say, "Brother, I wish you would pray for me. I wish I was as happy as you look to be. How did you get this wonderful experience that keeps you in such peace?" There is all the difference between the grouchy man and the glad, happy man. We must not be misunderstood. The holy man must and will be in a state of protest against wickedness, but there must be love and sweetness in the souls of those who would commend the blessing of perfect love.

Those of us who claim the wonderful blessing of full salvation must cultivate the spirit of brotherly love. Let us be ready to help in every good word and work. We may be sure that we will never be able to have everything just like it ought to be in this old world until Jesus comes. Let us be prompt and active church members, sympathetic and helpful neighbors, always on the alert to give the helping hand to any one about us, and let us be sure to keep the spirit of gladness in our souls. Love is a wonderful magnet. Kindness wins; patience wears out resentment and opposition. May God grant us grace to manifest in every-day life the spirit and teachings of the thirteenth chapter of 1st Corinthians.

Will the Organization of Another Methodist Church Become A Necessity?

AN OPEN LETTER TO MY DEAR BISHOP.

SECOND LETTER.

My Dear Bishop:

IN last week's letter, I had something to say about the possibility of the union of all those smaller churches who are Wesleyan in teaching and practically Wesleyan in polity. I really believe it would be a very great blessing to humanity, and would largely advance the cause of Christ and spiritual evangelism, if such a union could take place, but I fear that we may have little hope for such a union.

It does seem to me, as an old man quitting the stage of action and looking forward into the coming years, that it is only a question of time when the two great sister Methodist churches will unite. Had we held on strictly to old Methodist doctrine and experience, the two churches would have united some years ago. Had we kept the doctrine of entire sanctification in our pulpits, schools, literature and hearts this strong bond of perfect love would have swept away all old prejudices and brought us together into one great, aggressive, evangelistic force throughout the world. If these two great bodies of Methodism should ever swing back to our original doctrines, experiences and enthusiasm for the salvation of souls, union will be inevitable. There are no indications, that I can see, of such a returning to original Methodism.

It will be remembered that in the recent agitation on the subject of union the modern liberals, North and South, I think with but few exceptions, were enthusiastic for the union of the two churches, and I am confident that but for the fact of the very strong drift toward modernistic teaching in the M. E. Church the union would have taken place.

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

FACTORS IN SOUL CRISIS.

Rev. G. W. Ridout, D.D., Corresponding Editor.

I have been reading recently the life and history of John Tauler, the great mystic whose life ranged between 1290—1361. The mystics were among God's people who prepared the way of the Lord in the great Reformation. Tauler in a very special sense was a forerunner of Luther. He was born in Strasburg, 1290. He took to religion when he was eighteen and went to Paris, which was then the great centre of Christian learning and where professors were expounding to thousands of students the philosophy of Aristotle and the speculation of the Schoolmen. The study of the Christian faith from these standpoints did not amount to much for a devout soul as Christianity was regarded more as a mere objective phenomenon to be looked at and studied as a movement of history.

Tauler was not satisfied; his soul longed more for life than logic; he longed for an open vision. Years afterwards, looking back upon his Paris experiences as a student, he said: "Those great masters at Paris do read vast books and turn over the leaves with great diligence, which is a very good thing, but spiritually enlightened men read the true loving Book wherein all things live; they turn over the pages of the heavens and the earth and read therein the mighty and admirable wonders of God." The influence of Eckart had a powerful effect in forming Tauler's religious experience and life. Eckart taught that outward rites and observances are not necessary to the essence of piety—the measure with which we shall be measured is the faculty of love in the soul.

The great crisis in John Tauler's life came about in a most unusual manner in 1340, when he was 50 years of age. There appeared one day in his audience a stranger who heard Tauler preach. (Let the story be told in the language of Dr. Herrick in his Lecture on Tauler).

"When the sermon was through he desired to make confession and receive absolution. This he did several times. At length the layman requested, to the doctor's surprise, that he would preach a sermon setting forth the highest spiritual attainment and how it may be reached. The sermon was preached, and it is still extant, setting forth, in four and twenty articles, the highest spiritual attainment. But the godly layman was not satisfied. He plainly told the preacher that, while preaching to others, he had not yet discovered the sinfulness of his own heart, that he had never yet made a complete surrender of his own will to God, and that he had come thirty leagues, not so much to hear him preach as to warn him against deceiving himself. A flush of indignation for a moment spread itself over Doctor Tauler's face, that a layman should dare to address him thus; but instantly he recognized it as the faithful wound of a friend, and took the reproof with the utmost humility and sweetness of spirit. The word, like a flash of lightning, had illumined the depths of his nature, had detected in him a lurking pride and self-sufficiency of which he had been all unaware, and, deeply humbled and mortified, he embraced the layman, saying, 'Thou hast been the first to tell me of my fault. Oh, stay with me, and show me how I may overcome it. Thou shalt be my spiritual father, and I will be thy poor, sinful son.' Now this was not morbidness, but downright honesty. It was the fifty-first Psalm, translated into the German of the Middle Ages. It was the cry of the self-recognized and self-condemned publican, 'God be merciful to me a sinner.' So humbled in this new degree of self-knowledge did the poor friar become, that for two years his lips were sealed in shame. He did not dare to preach. The

agony of his spirit wasted his body and reduced his physical strength as if a disease were upon him. He was taunted by his enemies for his silence, and even his friends suspected and forsook him. His fellow-monks ridiculed him for being stricken with a sorrow that they could not understand. Even the mercy of God, which he had preached so freely to others, he felt too wicked and too unworthy to claim for himself. But out of this furnace he was to come forth as gold that has been tried in the fire. The night of weeping was to be followed by a morning of joy. As he lay one day upon his couch there came into his thought the recollection of the sufferings and love of his Lord, and of his own ungratefulness, and there welled up out of his heart and overflowed from his lips these words, 'O merciful God, have mercy upon me a poor sinner; have mercy in thine infinite compassion, for I am not worthy to live upon the face of the earth!' And as a mother hears the cry and runs to the succor of her child, God came to him with abundant comfort. Emptied of himself, he was filled with the peace that passeth understanding, and with peace came power. 'Now,' said his faithful friend, 'thou knowest the power of God's grace. Now thou wilt understand the Scripture as never before, and be able to show thy fellow-Christians the way to eternal life. Now one of thy sermons will bring more fruit than a hundred aforetime, coming, as it will, from a simple, loving, humbled heart; and much as the people have set thee at naught, they will now far more love and prize thee. But a man with great treasure must guard against thieves. See to it that thou hold fast thy humility, by which thou wilt best keep thy riches.'"

From this time Tauler became a new preacher of the gospel; he preached with marvelous power and grace and he became known as "Doctor Illuminatus"—the Doctor upon whom a great light hath shined. It was the prayer of Savonarola, "O Lord, make known to me the way in which I am to guide my soul!"

Now put over against this story of John Tauler the history of John Wesley's soul experience and crisis. A few weeks ago I was at Oxford and stood in the room of the Holy Club. How this arose is told in the following words: "In November, 1729, four young gentlemen of the University of Oxford—Mr. John Wesley, Fellow of Lincoln College, Mr. Charles Wesley, student of Christ Church (College), Mr. Morgan Commoner, of Christ Church, and Mr. Kirkham, of Merton College, began to spend some evenings in a week together in reading, chiefly the Greek Testament."

Wesley went from the Holy Club to make advances in soul knowledge until the notable night of May 24, 1738, when he felt his heart strangely warmed by the power of real converting grace; then he went on from grace to grace till he became the greatest exponent of Christian Perfection and Perfect Love. After reading Thomas a' Kempis' "Imitation of Christ," he said "The nature and extent of inward religion—the religion of the heart—appeared to me in a stronger light than ever it had done before. I saw that giving even my life all to God would profit me nothing, unless I gave my heart, yea, all my heart, to him. I saw that simplicity of intention and purity of affection, one design in all we speak and do, and one desire ruling all our tempers, are indeed the things of the soul, without which she can never ascend to God."

John Wesley's statement of the "Plan of Salvation" as experienced in Justification and Holiness is stated by him in the following language:

"Justification means present forgiveness,

pardon of sins, and acceptance with God. The condition of this is faith. I mean not only that without faith we cannot be justified, but also that as soon as any one has true faith, *in that moment* he is justified. Good works follow this faith, but cannot go before it, much less can sanctification, which implies a continued course of good works springing from holiness of heart.

"Repentance must go before faith, and fruits meet for it if there be opportunity. By repentance I mean conviction of sin, producing real desires and sincere resolutions of amendment; and by fruits meet for repentance, I mean forgiving our brother, ceasing from evil, and doing good, using the ordinances of God, and in general obeying him according to the measure of grace which we have received. But these I cannot as yet term good works, because they do not spring from faith and the love of God.

"By salvation I mean, not barely deliverance from hell or going to heaven, but a present deliverance from sin, a restoration of the soul to its primitive health, its original purity, a recovery of the divine nature, the renewal of our souls after the image of God in righteousness and true holiness, in justice, and mercy, and truth. This implies all holy and heavenly tempers, and, by consequence, all holiness of conversation."

In conclusion, let me give this from Wesley as to how the Blessing of Free Salvation is to be received. He says: "I believe this perfection is always wrought in the soul by a simple act of faith, consequently, in an instant. Look for it every day, every hour every moment. Why not this hour, this moment? Certainly you may look for it now if you believe it is by *faith*, and by this token you may surely know whether you seek it by faith or by works. If by works, you want something to be *done* first, before you are sanctified. You think, I must *be* or *do* thus and thus; then you are seeking by works unto this day. If you seek it by faith, you expect it as you are, and if as you are, then expect it *now*. It is important to observe that there is an inseparable connection between these three points—expect it by faith, expect it as you are, and expect it *now*. To deny one is to deny them all."

The Western Recorder says of "The Optimism of Pre-Millennialism," by H. C. Morrison, D.D., Pentecostal Publishing Co., Louisville, Ky. 147 pages. Price \$1.00.

"Dr. H. C. Morrison, of Louisville, is an outstanding Methodist minister. Anything he writes, or anywhere he goes to preach among a large clientele of the best people in the South, Dr. Morrison is sure of a glad hearing. The Doctor is of course an eloquent voice of Fundamentalism. The subject of the present work is arresting. Modernists and some extreme Post-millennialists have objected to Pre-millennialism that it is a gospel of pessimism. In ten chapters Dr. Morrison develops the Gospel of Pre-millennialism in a way that will be edifying regardless of the reader's particular predilection on the subject. As he does this he is informed of the purpose of showing that the charge of pessimism made against pre-millennialism is an unwarranted charge. The work is a significant addition to the abounding millennialism literature of the times."

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PENTECOSTAL PUBLISHING COMPANY.

Louisville, Ky

REVIVALS OF RELIGION.

Rev. J. L. Glascock.



HIS writer has spent his whole life in promoting revivals of religion, ten years in the pastorate, and many years in the work of a special evangelist, and has written a book on revivals of religion. He has had the advantage of laboring in many revival meetings and camp meetings with many of the ablest and most successful evangelists in the country, thus giving him the wider vision of the work of salvation, in view of this, one writing a single article on a subject so pregnant with thought as revivals of religion, will need strictly to apply the law of selection, in order to stress the most important phases of the subject in proper space.

It is our purpose to treat the subject under only three heads as follows: First, the different kinds of revivals. Second, the imperative need of revivals. Third, how to promote them and some of the results of their promotion.

First, there are federated efforts along revival lines, in which the pastors and their people of a whole city unite in the work. A noted evangelist is employed, who is assisted by an efficient singer, and other workers of various kinds. The old-fashioned mourner's bench is eliminated, and there is substituted for it handshaking with the evangelist on the part of the people, who are strongly urged by the ushers to press their way to the front and shake hands with the evangelist, thus making this performance a substitute for the scriptural process of obtaining salvation, such as repentance, confession, restitution, faith in Jesus Christ, and the rest. It were a wonder if some people were not led into a Christian experience with all the pressure brought to bear upon them in such services, but the results in real soul-saving have been so meager, and the expense so enormous, that pastors and people who have functioned in such movements have expressed themselves unfavorable to them, and regard them as very poor substitutes for a real revival of religion, though many thousands are reported saved through these processes.

Another sort of revival is of more recent time, in which committees, led by captains, are sent out to the homes of the people to solicit them to unite with the church at an appointed time set for the reception of members. Some of the highest officials of the church have gone on record urging this method. They declare that the people are not attending church services, and that the church members must go after them and bring them in, that the day of the congregation revival has passed. If this is all that is contemplated in a revival of religion, it is so contrary to the Bible methods, and the means employed in the past by the church, that it needs no argument to prove its falsity. The statistics show that people brought into the church through this method give no evidence of having received a Christian experience, and in most cases are no more faithful in attending the services of the church than before they united with it. They can neither pray in the prayer meeting nor testify in the experience meeting, or perform any other service characteristic of a Christian. There is but one sort of real revival of religion, and that is the kind described in the Bible, and that has been propagated through the ages by God's people, and that has brought a satisfactory Christian experience to every one of its recipients, but we will more fully treat this phase of the subject as we proceed with the discussion.

That there is an imperative need of a widespread revival of religion along Bible and old-fashioned lines, is apparent to every one who has given the subject but a cursory consideration. It needs to begin in not a few of

the pulpits of churches, supposed to be orthodox, throughout the country. Too many preachers are decrying old-fashioned revivals, and hence putting forth no effort to promote them. They declare that the time of such revivals has passed. They are substituting education for regeneration, teaching that every child is born into the Kingdom of God when he is born into the world, and that all that is necessary is proper environment and right education to keep him in the Kingdom. With one stroke they have eliminated the necessity of the new birth, as declared by Jesus Christ, when he stated, "Ye must be born again," (margin reading), "born from above." As a result of this erroneous teaching the spiritual life of the church has run to a low ebb, and is in danger of running entirely out, if it has not already done so. Many of its members are indulging in the pleasures and practices of the world. As a result their children are not reached and saved, but the rather are forming wicked habits, and are associating with worldly, wicked companions, who, alas, in too many cases have led them into the committing of desperate crimes.

Many of the people of the outside world are losing respect for the Bible and the church, and not a few of them have gone into the most veritable infidelity, and among some, atheism is being organized and propagated. Our space is far too limited to catalogue all of the disastrous results that emanate from the spiritual decline and dearth in the church, and the need of revivals of religion. Sin is rampant. The situation is heart-rending to every child of God.

We are to consider in the last place how to promote revivals of religion on Bible lines and what will be the results of such revivals. It is still true that judgment must begin at the house of God. Pastors and people alike must humble themselves under the mighty hand of God. Both classes must betake themselves to deep heart-searching and humiliation before God, and persistent and importunate prayer and fasting. All of the revivals that have ever blessed mankind have been sent through the medium of prayer. This was true of the revival sent upon the Apostles on the day of Pentecost. Through prayer the Wesleyan revival was sent, as was the Welsh revival, and all revivals. In every case the people waited on God till the fire fell.

Another indispensable prerequisite to a revival of religion, and one closely allied to prayer, is the preaching of the whole Gospel under the anointing and power of the Holy Ghost, and with authority and faith. Preach seeing no man save Jesus only. "It pleased God by the foolishness of preaching to save them that believe." Preach Jesus, not something about Jesus, but Jesus. Jesus miraculously conceived by the Holy Ghost. Jesus born of the Virgin Mary, Jesus the Son of God, Jesus the miracle-worker, Jesus crucified on the cross, Jesus risen from the dead, Jesus ascended to Heaven, Jesus interceding at the right hand of the Father, Jesus' return to earth to receive his ready bride.

Preach holiness, not something about holiness, but holiness. Preach it as a Bible doctrine, not as a theory, but as an experience to be had in this life, preach it as a life to be lived and enjoyed on earth; preach the ethics of holiness, preach it as the only thing that will enable men to live lives acceptable to God, preach it as the one and only preparation for Heaven.

Preach sin, its condemnation, its degradation, its pollution. Preach repentance, confession, restitution, pardon, regeneration, the witness of the Spirit, entire sanctification, heaven as the reward of the finally

faithful, and hell the doom of the finally impenitent. Preach the whole Word of God.

Such preaching will result in the pardon of sinners, the restoration of backsliders, the entire sanctification of Christians, the general quickening of the church. It will clarify the moral atmosphere of the community, and bring in a better day for all the people who have been brought under its influence, and the conserving of the spirituality of the church.

If such a revival would break upon the world at once it would come none too soon. Then we would have a different sort of officials in the church. We are not choosing such officials as the Apostolic church chose. They sought out men full of faith and the Holy Ghost and set them apart for their work by prayer and the imposition of hands. But the officials in the church in our day are too often those who have the most prestige, socially, financially, and professionally, whereas they should be the most influential, spiritually, promoting the work of God along spiritual lines, instead of social and recreational lines.

If the revival that we have been describing should come, it would change the spiritual condition of the young people of the church. Instead of their societies being fairly well sustained literary societies or sparking clubs, they would become instruments in soul-saving work, and instead of a hue and cry of what can be done for the entertainment of our young people their hands and hearts would be so full of the work of the Lord in soul-saving that they would have neither time nor disposition for fun and frolic, amusement and entertainment, but would be satisfied with the things relating to the Kingdom.

The Sunday school instead of being a sort of a kindergarten affair would prove to be a soul-saving institution. Each child when he had arrived at the state of accountability would experience the pardon of his sins, and by the time he was in his early teens he would be led into the fountain of cleansing. Such a revival would settle every vexed question of the church not excepting the perplexing question of the financial budget.

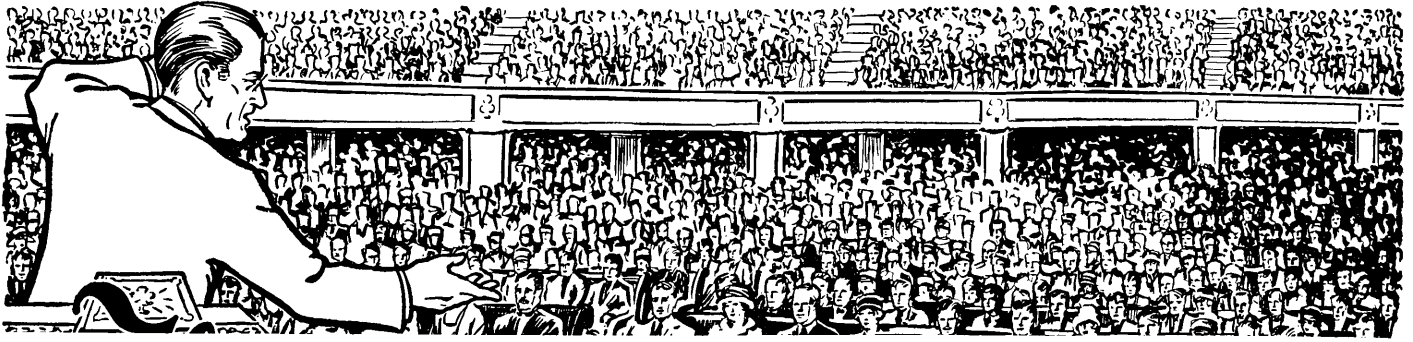
A genuine, widespread revival of religion will not only prove the salvation of souls, and whatever else we have stated concerning it, but it is the only thing that will conserve civilization. The Wesleyan revival saved England from a worse revolution than the French Revolution. The revival promoted by Martin Luther made Germany Protestant rather than Roman Catholic, while the revival in North Ireland produced a similar result for that part of that nation.

The responsibility that is upon Christian people in the perilous times in which we are living is beyond all comprehension. May God help his children to stand true and ring clear in this time of dire need, and leave no possible effort untried to build the Kingdom of Jesus Christ upon the earth.

An Ideal Gift Book.

Holidays are coming on, and Christmas presents are already being bought. Let us suggest a wonderful little book for the holiness people. It is Dr. Ridout's newest book, "The Beauty of Holiness." This is one of the best books in print teaching you how to live the Holy Life after you get it. For holiness young people, for preachers, etc., and as one of the very best little holiness gift books we commend it. It is richly bound in blue and red with gilt lettering. Price, 75c. Nothing better to send to your friends.

Mail your Christmas order NOW in order to avoid the rush that will come later. Do not delay.



The Place of Holiness in Our Preaching and Ministry.

Joseph H. Smith.

1 Tim. 1:1, 2.

"Paul, an apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, which is our hope; unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord."

I used to have difficulty and would get into quandaries about the omission of reference to the Holy Spirit in some of the apostolic benedictions and doxologies. In some instances reference to the Spirit does occur, but perhaps in more cases, as here, there is reference to God the Father and Jesus Christ our Lord. However, the whole thing has opened up to me—the Spirit is involved in all of those benedictions and doxologies, because grace, and mercy, and peace from God the Father and Jesus Christ our Lord and Savior can only come to us and minister unto us by the Holy Spirit; and too frequent reference would be tautology. Grace, mercy, and peace are products of the Holy Spirit's office work; and so he is implied, and the Spirit is involved with the other two persons of the Trinity in those other benedictions and doxologies.

"As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." There is such a thing as becoming too tolerant of heresy, too charitable to wrong doctrines and wrong teachings. There is such a thing as becoming too peaceable with the traitors and the alien enemies of our Lord. When Paul said, "I have kept the faith," he not only kept it in his heart, but in the church, and he drove out error. When there creeps into your Sunday school class literature, something that has a question mark about the new birth, the virgin birth, or the inspiration of the Scriptures, you are not to be mealy-mouthed, but put it out.

"Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do." There are two classes of errors in heresies: *superstition* and *scholarship*. The scholars of that time interested themselves deeply and greatly in tracing out genealogies, tracing their parentage all the way back to Abraham, and the like. That was no small item in the curriculum. Many of our heresies come in lines of fanaticism and in lines of so-called learning. You and I want to have anointed ears in order that we might sense the approach of error, whether from high intellectual sources or from seeming great spiritual sources, for some superstitions and fanaticisms take on the semblance of high spirituality. Distinguish between spiritualism and things of the Holy Spirit; and so he says, "Neither give heed—" Paul teaches us to not be good mixers. That is a modernistic slogan that we are to repudiate. Read the epistles more closely, and do not give heed to such things. You and I had better learn to be impolite to the devil; learn to be discourteous to antichrist. They say,

"You are so narrow," but I must be that, for I am to go through a narrow gate.

You must not, if you are to be of any account, be running around to every religious circus. You must not frequent every hippodrome under pretense of hearing new doctrine, some wonder, or supernatural performance. We are to be content with the old, old story. As John Wesley says—and I believe he quoted from some author two hundred years before him—"Anything essentially new in religion is essentially false." With all the progress of science and learning—and there has been great learning in these lines—no one new truth essential to salvation has been discovered since the day of the apostles. Back to the old paths. No revival has ever resulted from, nor in the discovery of, any new doctrine; but every great revival that has ever been has resulted from, or in the recovery of, some lost doctrine. Beware of the itching for novelty, the itching after something new that scientists have discovered, that philosophers have evolved. The old, old story of Jesus and his love is what you and I are sent to proclaim and promulgate.

For my text I shall take the next verse: "Now the end of the commandment is holiness." Paul analyzes holiness in this text—"The end of the commandment is charity (or perfect love) out of a pure heart, and of a good conscience, and of faith unfeigned." If I were to preach on this text, I should break it into three pieces: "A pure heart, the receptacle of perfect love; a good conscience, as the meter for the outpouring of streams of holy living; unfeigned faith, as the bedrock base upon which this vessel stands that holds charity from a pure heart, flowing out in streams of holy living."

I am simply going to arrest your attention on the fact that Paul says that the end of the commandment, which is a synonym for the law, is exactly the same as the end of the gospel. When Jesus was asked by the Bible lawyer which was the first and greatest commandment, Jesus told him holiness: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: and the second is like unto it, Thou shalt love thy neighbor as thyself." Paul crystallizes that here. The objective end of God's legislature in this and every dispensation is "charity out of a pure heart, and of a good conscience, and of faith unfeigned."

The burden of our message is the place of holiness in our ministry. The end, or the objective, is perfect love out of a pure heart, "from which some having swerved have turned aside unto vain jangling." The reason that some holiness meetings have gone to seed and have been closed up (and some had better be closed up), is because they have swerved from the objective of getting people sanctified and are jangling about remote questions. If we are to be of any account in spreading holiness, we want to keep our objective constantly before us. Get man's heart purified so that God's love may fill it, and so that the streams of life may be

marked by pureness. Paul claims the quality of pureness to all conversation and conduct, that out of the heart streams of pureness may flow. We must know that the objective is not the defense of doctrine, but the sanctification of souls; not the instruction of the head, for that is only the means to an end, but the objective is to get men's hearts purified so that all that flows out of the channels of life may be metered from a pure conscience to God and man. Some have swerved and turned aside to vain jangling. Let us be saved from mere jangling about holiness.

Though I have now entered upon a second half century of a ministry of holiness and have been on the watchtower of this ministry, I do not think to this day I have ever been in a controversy about holiness. I have an innate disinclination for controversy, to begin with. I am quite content to let other folk have the last word when I know that they are wrong. This is a luxury that you don't get outside of Canaan—the luxury of having the other fellow have the last word even when you know he is wrong. Fighting for the mere terms or words is not fidelity. You don't have to be brutish to be brave.

Paul had to deal with the vain jangling in regard to circumcision, which is exactly the same as this jangling about Seventh Day Sabbatarianism, and Baptism, and other matters. It is all vain jangling about the law, and Paul says that they don't know, "Understanding neither what they say." They have lost sight of holiness, of a pure heart flowing out in a holy life.

I was once conducting a series of meetings in St. Louis, in a Methodist Church, South, and it happened through the goodness of God that on the first Sabbath we had some sixty conversions. The pastor had been criticised a week or two before for inviting a holiness preacher. At a meeting of the pastors the next day, he was so glad to tell them that there had been sixty conversions yesterday. Of course the brethren seemed pleased. They called on me to speak. I said, "It would be untrue to my Lord and unfaithfulness to you not to tell you that these conversions all occurred under preaching of the second work of grace." This brought on the subject of sanctification, and many gave their views. Towards the close one brother got up and said, "Brother Smith, we all preach holiness, we all stand up for Mr. Wesley and defend the doctrine of Methodism." The president called on me to speak for five minutes. I said, "If this brother has correctly represented you, it has cleared the atmosphere for me. I wanted to know what the difference between you and me was. He says that you preach holiness to stand up for Mr. Wesley. I don't defend Mr. Wesley; he stood before I crept. I never apologize for preaching the doctrine of entire sanctification. I don't preach to defend, I preach to get people sanctified." That is the place that holiness should have in our ministry. The effect was that twenty preachers, two presiding elders and one bishop came to see how it worked. God honored the meeting by sanctifying a few and by converting a bunch.

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OF ASBURY THEOLOGICAL SEMINARY

GOOD BOOKS.

MRS. H. C. MORRISON.

SCARCELY any influence for good in our lives exceeds that of the right kind of books. The social chat with congenial friends is pleasant, and may be profitable, but how often it counts for little in making us wiser, stronger or better. The lecture, the sermon, the address are entertaining, and may be instructive, but frequently we forget them forthwith.

But a good book—how its truths thrill us, and in the silence of our own thoughts, fancy and imagination clothe them into living beings and realities and fasten them on memory's walls to be looked at and enjoyed over and over. In meditation we feel the subtle influence of the thoughts of the great and good in their silent eloquence or plain homeliness inspiring us to nobler efforts and higher ideals; or pointing out to us some fault or lack which with tremendous purpose we determine to overcome.

Good books! Who can estimate their value. Read! Read yourself! Read to the children! Read to the family! Read with the friends! Encourage others to read. There are some books that I value as highly as I do friends. A true friend is one whom to be with makes me long to be better, to be larger. Do not my books also do this? Then you do not blame me if I love them?

There has never been a book of this character come into my hands that I have not longed to share it with others. Anything good seems that much better to me, if some one else enjoys it with me. May I tell you of some of these books that you, too, may feel the pleasure and benefit they have given me? Like great deep wells in the sandy desert or the summer sun, whose crystal waters, sparkling and cool, delight, refresh and strengthen the weary traveler, so these books along life's lonely, dusty pathway have given me fresh courage, renewed purpose, higher aims, and have shown me how better to draw from Jesus the Fountain of Life, grace in time of need. They have enabled me to see and understand my Lord and his great plan of redemption far better. Here they are. 'Tis sweet to pass them on to you.

"The Prince of the House of David," 35c, by Dr. Ingraham. Have you read it? No? Well then there is a rich treat in store for you. How graphically the author pictures the life of our Lord so as to charm and fill one with worship and adoration. It will fascinate old or young. Your boy or girl would be delighted with it.

For your boys in their teens, let me suggest lives of such men as Spurgeon, John G. Peyton, Martin Luther, Hudson Taylor, each of which sells for 75c. For your teen-age girl you will never regret buying her *Dairyman's Daughter*, \$1.00; *Beautiful Girlhood*, \$1.00; *Stepping Heavenward*, 50c, and *Everybody's Birthright*, 50c.

For us more mature Christians let me suggest as real spiritual tonics, *With Christ in the School of Prayer*, by Andrew Murray, 75c. Nothing can be better for a Sunday school teacher than *Arnold's Practical Commentary on the Sunday school lessons*, price \$1.00. Everybody knows, or has heard about that wonderful book, *The Christian's Secret of a Happy Life*, which has comforted and helped to untangle many spiritual problems for the discouraged and distressed souls seeking the light. Price \$1.00.

The children! They must not be forgotten. Provide something for them. The long winter evenings are just ahead and mother you can read by the hour to the little tots and fill their empty, eager little minds with gospel truth in striking form. Put the word of life into their little hearts now. Who can tell whereunto it will grow! *Aunt Char-*

lotte's Bible Stories, \$1.00, or *Hurlbut's Story of the Bible*, \$2.00, either of them will entertain, instruct, and delight them. It is excellent to put in Sunday afternoon with.

Let's make this a Book Christmas, and by so doing we shall be sowing seed that will bring forth fruit of spiritual culture and devotion to the things that are highest and best.

HOW TO HELP A REVIVAL.

REV. E. E. SHELHAMER.

I. Co-operation.

WHAT is co-operation? It is simply everybody at it and always at it. If you think the evangelist has brought a revival in his suitcase, and as soon as he opens it, the revival will fly all over the community, you are sadly mistaken. Everyone has a part and lot in this matter, and you can help in various ways. For instance: You can use a telephone, write post-cards, hand out announcements, talk on the street, at the post-office and everywhere you go—you can agitate the subject of the meeting. Little things make big things. The Brooklyn suspension bridge started with one tiny wire, then others and then wire cables, and finally the great mechanical structure was completed; and now millions of tons pass over it every twenty-four hours.

We read, "Not by might, nor by power," (Marginal, not by might, nor by armies), "but, by my Spirit, saith the Lord."

Everyone can speak to his neighbor and perhaps pray with that neighbor; loan a good book, give out some tracts, get subscriptions to a holiness paper and thus start the leaven to working in his community. Do not say you cannot do it! Susanna Wesley, the mother of nineteen children, felt irrepressible longings and requested her husband that she might start mid-week prayer meetings for the ladies. He reluctantly consented. The attendance increased from time to time until the house did not hold them. He remonstrated that she was getting out of her place, but later felt rebuked and gave his consent; and a great work for God broke out. Yes, you can help by co-operation to bring on a gracious revival.

II. Self-sacrifice.

There is something beautiful about self-sacrifice. It pleases God and almost compels his recognition and assistance. One reason the old-time Methodists had such great revivals, was that they counted it a privilege to walk ten, or fifteen miles, sleep on the floor and share their last crust of bread to help entertain others. Where is God working now-a-days? Not in big churches, but in mission halls, tent and camp meetings, and mission fields where there is a lot of self-sacrifice and self-denial being practiced; and you can help along this line! Use that automobile to bring in two or three loads; that horse and buggy, or bob-sled; go out in the highways and byways and bring in the maimed, the halt, the blind! Write to some of your friends, or relatives to come and make you a visit and thus get them under the influence of the meeting; bring your hired help along with you to the meeting! Do not say, "It will cost too much to entertain, or take the man out of the field. Wife is nervous and we cannot have a crowd around us." I tell you it will cost you more not to do something! The majority of the people, yea good people are everlastingly taking in, but never giving out unless squeezed. They have sponge religion. They can sing, pray, or shout, but cannot fast, give liberally, or wrestle in secret prayer until something happens.

Now brother, if you would be a blessing to others, forget ease and fleshly desires and

see what God will do. He can humble and bring down your loved ones who are proud and self-willed, but it may mean some midnight praying on your part. What of it! Would you not rather lose a little sleep, or a few pounds of flesh and see a revival, than drift along like others and finally weep bitter tears over the downfall, or damnation of those who might have been saved had you laid yourself out full length for God?

III. Prevailing Prayer.

Singing may be good, preaching may be fair, but nothing will make a meeting go, like prevailing prayer. A half dozen pray-ers are worth more than a score of payers. Somebody had to prevail with God for your soul and for mine, and now in return we must prevail for others. John Wesley made a startling, but true statement when he said that, "Jesus Christ is not now interceding for a lost world, but rather for his saints, and he has left the intercession for a lost world to his saints." If this be true—and we believe it is, what tremendous responsibility is upon us. The salvation of a lost world, simply for our asking, for our interceding, for our refusing to be satisfied with anything else! This is no place for dry eyes, or making a show in the flesh. If we would see a revival, it will take all that is in us. We cannot bring it about ourselves, but we can beseech the God of all grace to pour upon the community a mighty awakening.

The following is a remarkable case of prevailing prayer: A man who had an only son, had taught this boy to drink, gamble and visit vile places. At the age of forty-five the father was wonderfully converted, but now the boy had grown to manhood and was a profligate. The father deeply regretted his example and pleaded with the son to reform, but to no avail. Again and again he tried to persuade him to attend the house of God, but the billiard hall and the theatre had more attraction for the young man. At last the father became desperate and told his wife to leave an empty chair at the head of the table every supper-time, as a testimony to his son that he was fasting and praying for his salvation. At first when the young man was apprised of the fact, he threw back his head and laughed, declaring, "Dad will get tired of that; this will give me more to eat," and other light remarks. The empty chair continued to testify, not only for one week, but two weeks, and three weeks. The son began to show signs of seriousness. Between conversation, when everything was quiet, the voice of the father could be heard in an undertone, pleading for the salvation of his boy. Finally the fasting started into the fourth week, and the boy declared to himself, "If this does not stop I must either get saved or leave home." The fifth week began and the father was not at the table, whereupon hearing the voice of his father pleading and weeping, the son suddenly pushed his chair from the table! The mother was a little alarmed lest he was angry and planned to go down town and drown his conviction. But instead, up the stairs he went, taking two or three steps at a leap, and throwing himself upon the carpet said, "Father, I know now that you love my soul more than something good to eat, and I must have this same salvation."

Yes, if you prevail with God, it may mean fasting, sleepless nights and many tears, but it is a good investment. O Lord, "wilt thou not revive us again: that thy people may rejoice in thee?" Who then is willing to pray, "Lord revive Thy work, and let it begin in my heart and my home!"

"Revive thy work oh Lord,
Thy mighty arm make bare;
Speak with the voice that wakes the dead
And makes the people hear.

"Revive thy work, revive thy work,
And send refreshing showers;
The glory shall be all thine own,
The blessing shall be ours."

REVIVALS—POSSIBLE TODAY

REV. JOHN THOMAS.



HE word "Revival" means "to live again"; therefore a revival presupposes deadness, barrenness and lukewarmness among the people of God. Our hearts have been stirred as we have read of old-time revivals in England under the Wesleys and Whitefield, and also in Wales under Christmas Evans and John Elias; the revivals under Finney in America, the Irish revival in 1859, and the revivals in the early days of the Salvation Army under the late General Booth.

It was my privilege to be present at the Welsh Revival under Evan Roberts. I was in one service at Llanhamlet from two o'clock in the afternoon until 1:00 A. M. the next morning, when the power of the Holy Ghost was so manifest that there was not a moment during the eleven hours that the holy union did not rest upon the whole audience. There were five people sitting in the pew with me; not one understood the Welsh language, but as I translated the testimonies, writing them on little notes, and passing them along to the friends to read, they wept and praised God. There were many who said that the Welsh Revival was only a passing blessing, but my dear friend, Rev. Elvet Lewis, pastor of the Welsh Tabernacle, London, told me that he could put his hand on 70,000 who did not backslide, and this was four years afterwards!

It has also been my joy and privilege to see something of the workings of the Holy Ghost in Korea, Japan, and other countries, and I am convinced that the days of Revivals are not over. God's power is not lessened by time; what he did once he can do again. I have a letter before me from the Rev. Juji Nakada, of Japan, which reads as follows: "God is working in this country in a mighty way. In my native city, Hirosaki, an open air meeting has been held every day for a week, and during the time 713 people decided; few weeks ago I baptized 54 of them. It is really a revival. We are expecting to baptize about 2,000 people very soon. Nothing is impossible for God. Pray for us."

There are many preachers who have discarded the old-time revival meeting. They have removed the altars of the Lord, taken away the penitent form, and have substituted a campaign to bring into the church a crowd of unsaved people, promising them a church home. The community is canvassed systematically and a "plate supper" arranged, with a "get-acquainted meeting" in the basement of the church, at which those who have talents of any kind are quickly initiated into some form of church activity. The subject of repentance, restitution, and the New Birth are not even hinted at on this occasion. This can hardly be called a Revival. On the other hand,

REVIVALS ARE POSSIBLE TODAY.

ITS WARRANT. God's promises have never been known to fail. They are exceeding great and precious promises. "I will pour water upon him that is thirsty, and floods upon the dry ground." "Call upon me, and I will answer thee and show thee great and mighty things which thou knowest not." "Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert." "And it shall come to pass afterward, that I will pour out of my Spirit upon all flesh." Men forget that there is one thing God cannot do; he can create a world, he can send a revival, but he "cannot lie."

THE METHOD. There must come a burden of prayer upon the church, or upon a group of faithful saints, or upon the minister, or

someone through whom the Lord can work. We held a series of meetings in a town in Cornwall, England, and over fifty young men were converted. The minister asked me to visit an old lady and when I entered her room, she said, "I knew it would come! I knew it would come! I just knew it would come!" It dawned upon me who was really conducting the Revival. There must be power with God for men, before we can have power with men for God. A revival is possible anywhere, if there is prevailing prayer. "Break up the fallow ground," with prayers of real intercession.

"Gather the people, blow the trumpet in Zion, sanctify a fast, call a solemn assembly." Let a man of God be called, and it must be remembered that God is very particular whom he uses. He must be a vessel meet for the Master's use, prepared and fitted by the Holy Ghost. The description of a man whom God uses is seen in Exodus 18:21.

1. He must be an able man, not a novice, able to preach the Word of God, able to apply the Word of God. He must be a *reaper*, rather than a sower.

2. He must fear God, love him with all his heart, unafraid of men or devils.

3. He must be a man of truth, sincere, sanctified, and full of the Holy Ghost.

4. Hating covetousness, saved from the love of money, able to trust God for his supplies.

THE REVIVAL SHOULD BEGIN WITH THE PEOPLE OF GOD.

The unsaved masses can only be reached when the church is revived, and this is ever the scriptural order. "The heathen (the unsaved) shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Ezek. 36:23. Then let the saints go forth to invite the unsaved to the meetings; cottage prayer-meetings should be arranged, personal work encouraged. There are thousands all around, sick of their sin, tired of the world's pleasures, bound by the devil's chains, and driven by his taskmasters, who only need a loving invitation coupled with a personal testimony to the power of the precious blood to save and cleanse, to get them to yield themselves to God. Let no one despair. Revivals are possible today! Do not wait for a world-wide revival, but ask God to revive *your* locality, *your* church, *your* home, and *your* own soul.

Asbury Theological Seminary.

DEAN F. H. LARABEE.

Robert South, far-famed in the historic galaxy of preachers, a preacher than whom in many respects there was no greater, once said "that a blind man in a chimney corner is pardonable, but sitting at the helm is intolerable." The preacher is the guiding star of any community. He is the maker of its ideals. As the preacher directs, the common people follow.

Since the preacher is the key man to the community life, his training and preparation for the task is all important, for he should be a skilled workman. During the past twenty-five years, the cultural average of our congregations has been steadily increasing. It is no uncommon thing to find in these days, scores of laymen in the pews of a single congregation, who are college-bred men and women. They will no longer tolerate an illy prepared preacher in the pulpit. He must be well-trained.

With the present specialized status of education, it is next to an impossibility to get an adequate preparation for preaching the gospel out of any college curriculum in the country. In the days of Harvard's early history, it was not so, for among the decreed purposes of that early organization, there was expressed a dread "to leave an illiterate ministry to the churches when our present ministry shall lie in the dust." Harvard's

Special Assortment of Christmas Cards.

We have made up a limited number of packages of Assorted Christmas Cards, with envelopes. There are at least twenty-two cards in each assortment, and many of the envelopes are lined with colored tissue.

The sentiment on the cards carries a real Christmas Message. The designs are varied and attractive—holly, snow scenes, wise men, shepherds in fields, and Madonnas. This assortment is well worth \$1.50, but our special postpaid price is only \$1.00. When ordering ask for Assortment No. 211.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

early aim was to make preachers. Where in the world is there a college now so motivated? Yes, there is one. It is Asbury College. There may be a few others, but they are scarce. So, if preachers are made, if prophets are encouraged and inspired, the college of today does not and will not satisfy this demand; this is the good and sufficient reason for the theological seminary. The preacher should be as well prepared technically for his task as should the physician for his task, or the lawyer for his task. Young men choosing these two latter professions do not pretend to get a satisfactory training for these responsibilities out of the ordinary college curriculum. They pass on to the professional school. Should men following these professions be more highly trained and efficiently prepared for their task than the prophet of the Lord, whose ministry is as immortal as the souls of men?

The question will be asked, "What kind of a seminary should be sought in these days? The seminaries are teaching all sorts of theories of life. What is the true theory of life? Where may it be found? The true theory of life can be found nowhere except in God's Revelation to men, so the proper kind of a seminary for the training of young prophets and preachers must be; that seminary whose curriculum is occupied with the task of promulgating the gospel of Jesus Christ; the seminary most containing those characteristics that cultivate, nourish and feed a vital piety in the hearts of its students; that builds up a high moral and spiritual life. An unregenerate preacher in the pulpit is a travesty on the social life of the community over which he is set to build its spiritual welfare.

Asbury Theological Seminary interprets the Word of God according to the Wesleyan faith. Her students become pronounced and positive in the assurances and beliefs of the Sacred Word and of their faith in Jesus Christ. They go out in the world to preach a positive gospel, and, from the preaching of this positive gospel, everywhere gracious and beneficent results are achieved in the salvation and sanctification of the people.

The Spirit of Kindness

Should be instilled into the heart and mind of every child. In doing this people often overlook the fact that the dumb animals respond to kindness with almost as much gratitude as a human being. We do not know of a better way to help create this spirit of tenderness and kindness than to place in the hands of the growing boy or girl a copy of "Black Beauty," which is a most thrilling story of a horse. A grown-up cannot read this book without purposing in his or her heart to be kind to animals, and it increases one's desire to be kind to humanity.

You could not give a young person a book for Christmas that would be read with any more pleasure and profit, and at this time we have a most attractive edition that we are offering for 50c, postpaid. Try giving the book and see if you aren't more than gratified with the results of this gift.

PENTECOSTAL PUBLISHING COMPANY,
LOUISVILLE, KENTUCKY.

REPORTS FROM SOUL WINNERS

ASBURY COLLEGE CHAPEL SERVICE.

On Tuesday morning, November 15, the chapel hour at Asbury College was occupied with a praise service, led by the Business Manager, Mr. C. A. Lovejoy, who has not only led many such college services in the past, but also will be remembered by the attendants at Camp Sychar as having led the great praise services at that camp.

Before testimonies were given, a brass quintet rendered a medley of Billy Sunday's great successes with genuine spiritual fervor. The music was a blessing to those who heard it. Then Brother Lovejoy led in the singing of a number of camp meeting choruses, introducing some of them with appropriate remarks. The first stanza of "Amazing Grace" was sung, followed by portions of "I'm Glad Salvation's Free," "Turn to the Lord," "He'll Carry You Through," "I'll Go Every Step of the Way," "There's a Highway There and a Way," "The Way is Very Narrow But I'll Follow," "Holiness Forevermore," "When I've Gone the Last Mile of the Way," "Oh, That Will Be Glory," and "I Will Praise Him."

The last twenty or twenty-five minutes of the meeting were devoted to testimonies, interspersed with more choruses. During this time sixty persons, representing twenty-three states and two foreign countries, testified to what the Lord had done for them. The following are some of the expressions which were heard in the meeting:

A girl from Kentucky said, "I am glad I said yes to his whole will. I am learning new lessons daily, and walking alone with him." Another, from Pennsylvania said, "I am praising him for the lessons he has given me. His grace is all-sufficient." Another, from Ohio, said the songs that had just been sung resounded in her soul like the sweet music of heaven. A Georgia boy said he had victory over the world, the flesh, and the devil. A boy from New York said he had new found strength and joy in the Lord. A girl from California said joyfully, "The way is growing brighter and brighter." An Oklahoma boy praised the Lord for answered prayer. An Indiana boy said, "I praise God for the privilege to live for Jesus who died for me. My ambitions are in the will of God." A North Carolina girl said, "One thing I know—that whereas once I was blind, now I see." A professor said that just as consciously as the Holy Ghost entered into his life sixteen years ago, so he abides today. A lady professor said, "He is helping me to buckle on the whole armour of Christ. He is my Savior, my Keeper, my Coming King."

Naturally, those who testified were comparatively few in proportion to all who might have done so, and this fact led many of the professors to open their classes with words of testimony. Throughout the day the spirit of praise was observed in the various classrooms. Thus was felt the influence of a single Chapel service.

MANCHESTER, GEORGIA.

A Union Revival that is reaching hundreds in our city is being held at the North Side Baptist Church. A number of the members from the different churches of the city prayed for months that we might have a meeting to reach the unsaved hundreds of Manchester. It was first planned to have Evangelist Harry S. Allen, of Macon, Ga., come with his big tent for the revival, but the time he could give was so late in the year it was feared it would be too cold; so the first week of the revival was held in the Methodist Church and this week at the Baptist Church. Evangelist Allen is preaching to crowded houses at times scores being turned away for lack of room.

One of the most efficient song leaders the writer has ever known is in charge of the singing, Mr. M. L. Lifsey, of Macon, Ga. He is also gifted in working with the young people. Many say this is the most far-reaching revival ever held in Manchester. Nearly one hundred have already professed conversion and united with the different churches of the city. We are praying that these men may come back to our city to hold a great tent campaign. Evangelist Allen goes to Tarpon Springs, Fla., to conduct a great Union Tent Revival beginning Nov. 20th.

A. T. Nesmith,
Chairman Revival Committee.

REPORT.

For the past nine months I have been associated with Luther A. Horn in the Horn-Marshall Evangelistic Party. During these nine months we have conducted nineteen revivals in Alabama and Florida. We have gone from the smallest country communities to the most aristocratic church in old Mobile and have found everywhere a people hungry for the old-time gospel. There is very little difference in folks when they seek God and there is considerably less when they really find him.

During the year Bro. Horn organized the Healing Springs Camp Meeting and we held the first annual meeting the first of July. Two thousand people were on the grounds the last Sunday. We are expecting greater things next year.

The outlook for evangelism is not as good this year as it has been. So many evangelists seem to have left a bad taste in the mouths of the people, so that many doors are being closed to those who are sincerely trying to do good. However, this has not affected the South to any great extent, particularly Alabama and Georgia. Our party has had more calls than we can handle for the next season. We have disbanded for the winter and each of the three members of the party is taking separate meetings during the cold season. Contrary to northern cus-

tom the South does not hold many large revival campaigns in the Fall and Winter, and of course, even in Alabama, the weather is too cool for our big tent. Meanwhile, I have several open dates during November, December and January that I would be glad to fill with meetings in the North or Florida. I have specialized for the past nine years in young people's revivals and God has blessed my efforts.

Sincerely,

Rev. R. P. Marshall.

A GOOD MEETING.

A splendid revival meeting just closed a few days ago in the Springfield Church of the Nazarene, Ellet, Ohio, with C. C. Chatfield and wife as the evangelists. We had a number of seekers at our altar, and several of these praying through in old-fashioned style. The meeting, especially, did the church a great blessing. Folks received light that they had not had before. While the weekly crowds were not as good as we had anticipated, the Sunday crowds were up to our expectation.

This village, in the neighborhood of two thousand heard some old-fashion singing and preaching. The Chatfields did their own singing, and the glory came down upon the saints. Mrs. Chatfield with her "chart-talk" to little and big children on the closing Sunday morning had its effect when about nineteen or twenty children knelt at the altar of prayer for pardon and forgiveness. The church is forging ahead on spiritual lines, and we are going in for one of the greatest times we have ever had in all of our lives. Our folks are taking on a greater vision for God and holiness, and there seems to be a better spirit of prayer upon the people since the meeting. To God be all the glory.

Our next meeting is dated for Feb. 22 to March 4 with our old-time faithful brother and evangelist, C. B. Fugett. If you are near and about Akron, O., come and pay us a visit. On with the battle!

B. H. Pocock, Pastor.

REVIVAL CAMPAIGN.

Sunday night, Nov. 13, marked the close of a very successful revival meeting at the Darling Run Church of the Nazarene, near Warsaw, Ohio. Evangelist D. M. Peffley preached a full gospel, uncovering sin, showing the need of repentance; also insisting on the need of being sanctified as a second definite work of grace. Brother Peffley is a faithful friend of the pastor; wherever he preaches he strives to bind pastor and people together. The altars were lined nearly every night during the two weeks' campaign. Many backsliders were reclaimed and believers sanctified, as well as a number from surrounding churches received definite victory. Five additions were made to the church. God was on the scene. To him we give all the glory. I feel the church is considerably strengthened at the close of these special services.

Clarence W. Perry, Pastor.

REVIVAL AND CAMP MEETING AT BELSANO, PENNSYLVANIA.

About five years ago this fall the Pittsburgh M. E. Conference sent into our midst an old-time Methodist preacher as pastor of the Belsano charge, Rev. Charles H. Porter, whom we found to be a strong preacher of holiness of heart and life a doctrine which had not been preached in the community for at least a generation. Brother Porter served the charge faithfully and successfully for two years and then had to retire from active work on account of ill health and then bought and settled in our little village. The pastorate was then filled by a young man who possesses great talent as an evangelist; he also is a strong holiness preacher, having been saved and sanctified in the old-fashioned way after being raised in the German Lutheran Church, but turned to the Methodist after his conversion. Bro. Siess, who was now serving his first pastorate had one of the greatest, if not the greatest, revivals that was ever known for miles around that first winter he served the charge. It was in this revival that the writer, a young teacher in the public schools, first received the witness of the Spirit to the pardoning of his sins, to later become a local preacher in the local M. E. Church.

The effects of that revival have been felt all over Cambria county and the city of Johnstown though it is twenty miles away from the city.

Out of this Revival sprang a strong Holiness Camp Meeting with an association of over fifty members which has been bringing in to the community for the past three years some of the nation's strongest holiness workers, such as Dr. Ridout, of Wilmore, Ky.; Rev. and Mrs. Rufus H. Gleason; Rev. H. J. Tedder; Mrs. Ella Boyer and Sister, Mrs. Cora Hurt, and others. Everyone feels the camp is large for its age and one of the most promising in Western Pennsylvania. Last Spring the Association bought nine acres of woodland near Belsano and erected on it a tabernacle 70x90 in which it holds its meetings. Dr. G. W. Ridout and Mrs. Ella Boyer were the evangelists in charge of the 1927 meeting, with Misses Magdalene A. DeBoer and Florence Hall as song evangelists and young people's workers, all of whom were found to be untiring workers in the Kingdom, blessing all who heard them by their spiritual messages. The Association is especially indebted to Dr. Ridout for his very excellent advice in helping to get the Association organized, suggesting amendments and recommending for adoption a Constitution, Rules

and By-laws, for the Association which was framed largely by the pen of Rev. Porter who was the first President of the Association and still holds a position on the executive board. We now feel that we not only have an organization well established in the community, but one that is going to be true to old-time Bible Holiness, preaching it from the platform yearly and sending out from its altars young men who have been filled with the Holy Ghost to carry the message of salvation all over the land and into the mission field.

The workers secured for next year are Dr. Peter B. Wiseman, President of a Holiness School in Canada, and Rev. C. E. Zike, a Wesleyan Methodist Evangelist of Cadillac, Mich.

C. M. Bennett, Pres.

EVANGELISTIC REPORT.

On September 2, we closed a meeting at Mt. Nebo, W. Va. This was my fifteenth revival for the conference year, also the fourth meeting at this place. A little over a year ago, God gave me the vision of a holiness camp at Mt. Nebo. During the year the burden increased and the vision became more clear, so at the close of this last meeting a permanent holiness camp was organized, to be held the last two weeks in August of each year. It was wonderful the way the Lord took it over the top. The land was given by Mr. and Mrs. G. C. Hughes (better known as Uncle "Bub" and Aunt "Ebie," besides a generous offering on the tabernacle fund. A large tabernacle will be built for the camp meeting next year. I have never worked among a more loyal people than we found in Nicholas county. I want to ask the readers of the Herald to pray for this new camp. Mrs. Esther Brown Darnell ably assisted in this meeting with her beautiful songs. Bro. Harvey Hysell was with us two days and preached some excellent sermons.

November 5 we closed a three-weeks' meeting at the Centenary Church on the Brandonville, W. Va., charge. This was my first meeting since conference, and I consider it one of the greatest meetings I have ever been in. Old-time conviction settled down upon the people and night after night the altars were filled with souls crying out to God for pardon, reclamation or purity. How they did dig down, pray through and shout the victory. Family altars were erected and many promised to tithe. We cannot praise the Lord enough for the great manifestation of his power. Brother S. E. Ryan is the pastor, he has the blessing of full salvation and wants to see his people converted and then go on and get sanctified. I am glad to report complete victory in my own soul and I am determined to go through.

Oda B. Teets,
Aurora, W. Va.

REPORT.

Our revival in the Quaker Church at Grinnell, Ia., with Rev. Simcox was a decided success. The meeting had not been advertised extensively but as the revival progressed in spiritual power the news of the meeting gained in momentum. On account of some conditions our crowds were not large but it looked at times all the unsaved were going to the altar. It was said that some of the hardest cases in the city found the Lord. A doctor who had backslid found his way back to God; another man of strong personality, an old student of Moody Bible School, had lost his hold on God, was wonderfully reclaimed and sanctified and became the most ardent worker for souls before the close of the meeting. One young man who had been called to preach and backed down was reclaimed and started in his studies at John Fletcher College before the close of the revival. The pastor has the respect of the city and is much loved by his people. Mrs. Simcox is highly respected by all. Mr. G. W. Richards, the outstanding official of the church, is one of the most consecrated men I have ever known. We were entertained in the home of this brother and wife. With the exception of five services out of seventeen days, some found God in saving or sanctifying grace. I have some open dates which I wish to give to some church. My terms are a free-will offering. I have some camp dates for next summer open.

L. E. Williams,
Wilmore, Ky.

I have read with interest and amazement that wonderful book, "Modernism," by J. M. Stanfield. While I have read very considerably upon the subject I was amazed by his marvelous presentation of the subject. It is decidedly the strongest I have read. May I urge every preacher to read and assist in its circulation.

L. L. PICKETT.

Price \$1.50. Pentecostal Publishing Co., Louisville, Ky.

Amazing Grace.

"Amazing Grace" is one of Dr. Ridout's latest and best books. It contains the cream of his writings and study of twenty-five years. For the Holiness people it is a book to instruct, inspire and set the soul on fire. Price \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

THE PENTECOSTAL HERALD

Published Weekly by
Pentecostal Publishing Company
523 So. First St., Louisville, Kentucky.

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(Continued from page 1)

Devout men all through the South would have been glad to have seen a union, but they looked with fear upon the course of study in the M. E. Church and felt quite sure that the union of the two denominations would place the publishing interests, and the educational institutions in the hands of modernists who have little or no sympathy with the doctrines and experiences so tenaciously held, earnestly preached and graciously experienced by the fathers and founders of Methodism.

One of the most interesting features of the debate and conflict which went on during the discussion of Unification, up to the time of the meeting of the last General Conference of the M. E. Church, South, was the fact that almost, without exception, the men in the Southern Church who wear the brand of modernistic teaching were so enthusiastic for Unification that they seemed perfectly willing, not only to make a great breach, but almost to go to any length, which would all but wreck their own church in order to Unification. It is generally believed that modernists are very shrewd in the manipulation of ecclesiastical politics, that they stand very close together, and that they know how to place their leaders in official positions, to get hold of the Publishing Interests and the control of the institutions of learning. Devout men all over the South who would have been glad to see Methodism welded into one great body of consecrated, evangelical Christians, laboring zealously for the conversion of the world, were afraid to risk the destinies of the church and the cause of God and humanity in the hands, and under the direction and leadership of modernistic teachers.

This spirit of modern skepticism in the church is becoming very general and is spreading rapidly. We see no evidence of a receding tide in the propagation of unbelief in the church, and rapid, aggressive, blasphemous, infidelity outside of the church. If the modernists continue to control the theological seminaries and inculcate into the rising generation of preachers their false teachings, and if the colleges and universities continue to teach evolution and what logically follows, it will not be many decades until the two Methodisms will become so thoroughly saturated with this spirit of unbelief and, at the same time eagerness for great numbers and large collections of money for social service and world uplift, that they are quite likely to come together.

So you see, as an old man who has roamed all over the nation and through and through Methodism, North and South, I am prophesying the final union of the two great Methodist churches.

If, under God, there should come a great evangelistic movement, a powerful revival of true spiritual religion, if our people should turn back to our original doctrines and the holy fire of God should fall upon us, if such a revival should be widespread and bring into leadership bishops, editors, college presidents, and place in the pulpits of the great churches mighty preachers of a pure Gospel, saturating the great body of the laity with the spirit and power of Christianity on fire, this union of hearts, faith, sympathy and

purpose, would certainly bring about a union of the two great branches of Methodism into one body which, under the power of God, could shake the kingdom of darkness and bring untold millions to repentance and saving faith in Jesus Christ in this and all other nations.

I regret that I see no indications of such a revival. The teachings of the modernists cannot bring a revival. In fact, the modernists do not believe in revivals. One would think their program is to let the adult people of the world go to the devil while they lay hold upon "the church in the cradle" and the young people in the schools and teach them to doubt the inspiration of the Old Testament, to question the authority of the New Testament, to have all sorts of opinions and notions about the Lord Jesus, and to cultivate a sort of religious fraternity among the various nations and races of the earth looking to good breeding, and the laws of hygiene to develop some sort of a superman.

Doubt is of the devil, and your modernist is busy sowing the seeds of unbelief broadcast, everywhere. I cannot have the slightest hope that the teachings of our modern liberals will bring in anything short of a revival of unbelief, of wickedness, lawlessness and the wreck and ruin of society, and everything that promises good to humanity and the glory of our Christ. But if it continues to move forward at the pace which has characterized it for the last decade, within twenty years there is not a doubt in my mind but it will bring about the union of the two great branches of Methodism, and it will then be the most powerful organization of unbelief and the most dangerous brand of skepticism that the world has ever known. If this union should take place then the devout orthodox people in the two churches, uniting, would withdraw and organize an orthodox Methodist Church. I think this would certainly come to pass.

Bishop, it is a startling fact that we have a great host of preachers in large and influential churches, North and South, who do not have revivals in their churches and do not hesitate to say that they do not believe in revivals. They have found that they can keep up their membership and organization by using decision day and the Easter gatherings, so they let that vast multitude of humanity that can be attracted, impressed, put under conviction and led to Christ in great revival meetings, absolutely alone to go on their way to ever-increasing wickedness, and finally to outer darkness. A large percent of the young criminals who are now committing most diabolical crimes come out of that great class of the common people into which original Methodism moved with the mighty power of God and captured for stalwart laymen and preachers of great power, a boyhood and young manhood who, otherwise, would have become criminals. I haven't a doubt but if the great Methodist churches in Chicago had been ablaze with revival fire for the last twenty-five years, Chicago would be so salted and illuminated with the spiritual life of these great churches that the bootlegging and machine-gun firing, the horrible war which is now going on in that city, would have been impossible and unheard of. These churches that are standing idle so far

as genuine, Holy Ghost revivals of religion are concerned, are unconsciously the aiders and abettors of all evil, and are turning perdition loose on the earth. I believe these skeptical preachers in our great cities who seem to be content, who let the vast mass of humanity of the middle and lower classes, who are no more wicked at heart than the wealthy and educated, go unevangelized and out to eternal death, will be found dripping with the blood of lost souls in the great Day of Judgment.

Please remember that I am making no plea for the organization of another Methodist Church. No man loves the Methodism of this nation better than I do, so far as my capacity enables me to love it. But what about God? Is he pleased with the situation? Has he surrendered his church to these unbelievers? If he so loved the world that he gave his only begotten Son to die for its redemption, doesn't he want the world to know it? Is he willing to be confined to cathedral and pipe organ churches with their half-naked, squealing, squalling choirs? Isn't God still interested in humanity? Isn't the Christ who lived and walked among the poor, the common and outcast people, still deeply concerned for their salvation? Doesn't God want his people, at certain periods, to quit, neglect and forsake other matters and unite themselves in earnest prayer for the salvation of the lost multitude? Are there not untold thousands, yes, millions of immortal souls around the Throne in glory who were saved in religious revivals? What is God going to do about these things? I believe he purposes to keep a church in the world that believes in the inspiration of the Scriptures, believes in the Virgin Birth and Deity of Jesus Christ, believes in the Atonement he made upon the Cross, believes that the Holy Ghost is now in the world, moving among men, believes in repentance, the new birth, the cleansing and sanctification of the heart and righteous living among men and believers in revivals of religion. If God does not desire this, he evidently is not the God revealed in the Holy Scriptures.

May we not expect the same God who raised up Methodism when the Episcopal Church had lost the evangelistic spirit, and was letting the world drift into darkness, to come upon the scene again in great power and raise up for himself a people who will stand for the Bible and the salvation of a lost and ruined world. A very large percent of our preachers in Methodism, North and South, are sound at heart, but what about our leaders?

I beg your pardon, Bishop, but as I become a sort of by-stander, watching the procession march into the future, I can but look after them and ask myself what the future holds, what movement a compassionate God who loves lost men may set on foot, and what the outcome will be. I must confess that I feel deep concern and a bit of curiosity with reference to the future. But, believe me, there is going to be some tremendous things happening within the next two decades. I have some further thoughts on the subject for next week.

Faithfully yours,
H. C. MORRISON.
(Continued)

A Word to our Trial Subscribers.

Owing to large numbers of new names coming in it has been impossible for us to get them on the list in time for them to receive all the issues of November, but we promise that you will get the full number of papers, as we shall retain you on the list the full three months.

Two Weeks in Phoenix, Arizona.



T the close of the conference at Tucson I went to assist Dr. Gray in revival meetings in Central Methodist Church, South, in Phoenix, Arizona, a city of some fifty thousand people, located in one of the broad valleys of the sunlit plains of Arizona, make a beautiful oasis of alfalfa fields, orange groves and gardens by the waters of Salt River from the great Roosevelt Dam.

At Phoenix you have almost year-round sunshine. It is a city of churches and winter tourists. In addition to Baptists, Methodists, Presbyterians, Episcopalians, Nazarenes, and Roman Catholics, there are Christian Scientists, Mormons, and three or four churches of the Apostolic, or tongues people, who have divided and separated until I was told they have four preaching places.

When I entered the beautiful new church a fine, handsome usher met me with a cordial grip, saying, "Brother Morrison, I was converted under your ministry and you took me into the church when I was a boy in Stanford, Ky." Greenberry Bright is his name, the son of my old friend, George Bright, of Stanford, and grandson of James Harris, for whom the new Methodist Church in Stanford is named. We took long rides together and talked over old times. Brother Bright is a prosperous business man and a zealous Methodist, with fine family. I was in his house to dinner and it was like close kinsfolk. John heard I was there and came to see me. Who is John? Brother Bright took a little orphan colored boy out of the county poorhouse and raised him more like a son than a servant. I knew the little fellow well, as I went often to Brother Bright's. When he grew to manhood he joined the U. S. Army and remained a soldier for twenty-five years, fought through two or three wars, became a commissioned officer, and when he left the army he came back to Stanford and one of his first questions was, "Where is Mr. Greenberry Bright?" "Out at Phoenix, Arizona," was the reply. John took the train for Phoenix at once and hunted up his first love. They had grown up boys together. John gets a pension and he and his wife have a prosperous business. It was a real pleasure to meet him. What faithful friends are these old-time brothers bound up in black.

Ernest Roberts, pastor of the Nazarene Church in Phoenix, converted under my ministry many years ago, and very dear to me, is a faithful man and a great soul-winner. One night we had "Kentucky night" and the Kentuckians filled one great block of pews. Brother Gray had them all sit together, and we had quite a time.

There were a number at the altar, and twenty united with the two Methodist churches, fifteen at Central and five at one of the other Methodist churches. Brother and Sister Gray had me at the parsonage for dinner often and comforted me with their kindness more than they can ever know. The new presiding elder, Brother Powers, had just come up from Texas and was with us most helpfully. Brother Johnson, of Washington Street Church, doing a great work was with us often, and from first to last, many preachers came into the meetings.

The Mormons are very strong in this region. They had an immense gathering of Mormons from many parts of the country at the dedication of a million dollar temple in

the village near Phoenix, while our meetings were in progress.

Arizona is a great state, coming into marvelous productiveness and a most promising field for Methodism. The brethren on that battle front ought to have the sympathy and support of the church. Phoenix needs and should have help from the Boards to become a powerful center of Methodist influence and evangelism.

H. C. M.

Preparation For a Revival.

W. E. ARNOLD.



REVIVALS are neither all human nor all divine. They are the result of co-operation between the two. Wonder if we will ever learn the full significance of that inspired statement, "We are laborers together with God." We know it well enough in the physical world. We never expect a harvest until some Paul has planted and some Apollos has watered, even though we fully understand that God must give the increase. Paul would be helpless and Apollos useless without God; yet God gives a harvest only in collaboration with Paul and Apollos or other human workers.

As in nature so in grace. Religion itself is the result of co-operation between the Divine and human. If either element is wanting, there can be no religion. Whatever else it may be it is not religion. So also with a revival. It is the result of a union of effort on the part of God and man in behalf of souls. If either element is absent there is no revival. While we must not overemphasize the human element, we must give it its proper place in the economy of salvation.

The divine element in a revival is a constant element. Supply the human conditions and the supernatural never fails. We can rely upon it. The human element is variable and uncertain, but the divine is always ready to co-operate when proper conditions are met. The wires may be broken and the carbon wrongly placed, but put these in proper adjustment and the Divine Dynamo always sends forth its light and power! God always does his part in a revival. To say that he capriciously withholds his blessing is almost a blasphemy. The "set time" to favor Zion is whenever Zion is ready to be favored. To "pray down" a revival means only to *pray up* the people into harmony with God's will. To neglect the human side of a revival, then cry to God to pour out his blessing in spite of our neglect and failure, is pure folly. God will do his work whenever we do ours.

Hence the necessity of preparation for a revival—of getting ready the human elements which enter into it. The ministry of this writer has been blessed with several sweeping revivals, but not one has ever come without thorough preparation for it. These gracious outpourings have never been by chance, nor have they come as a surprise, or by quick and easy process. They have always been the result of deliberate plan and purpose, in answer to expectant longing, and after weeks, or even months, of work on the conditions necessary to a harvest of souls.

A revival deals with conditions in the church and community, and must have material to work on. To get these conditions favorable and to get this material ready is the work of the pastor. Sometimes the preacher himself is not ready. Ask the experienced evangelist and he will tell you that he sometimes finds the greatest obstacle in the way of a meeting is the preacher; things just will not move because of his attitude or state of heart. Sometimes the difficulty is in the church. Formal, unconverted church members, ignorant of spiritual things, and neither knowing nor caring for their high privileges in Christ Jesus, are themselves subjects for the revival, and until saved, are

poor media through which to communicate the Spirit's power to others. They must first be enlightened and brought to believe in, and long for, the regenerating and sanctifying power of the Spirit. To indoctrinate a people and beget this desire in their hearts is not easy, and often cannot be done in a few days. The pastor should do this and not the evangelist. A revival ought to be a high school rather than a kindergarten of the spiritual life.

Then if the revival reaches the community, there must be material to work on. To locate this material and get it ready before the revival begins is the surest way to have a revival. More than once has the writer gone carefully through his church and community, making a list of the unconverted of his own membership, and of those out of the church. Then taking this list, he has sought out those whose names were on it, and made a personal, private appeal to each one. In one instance more than half a hundred professed to be saved in the meeting which followed, and more than two-thirds of these had been talked with privately before hand. When the meeting began there was material ready. No man is ever too rich, or too big, or too little, or too wicked to be talked to about his soul. Where this method is faithfully and tactfully followed, there is always material ready when the revival begins.

The writer has written from the pastor's viewpoint. He has been a pastor. He is familiar with many sorts of revivals. He knows how deceptive and disappointing some of them are. A quick work, brought on by high pressure methods, without previous preparation will disappear almost as quickly as it was brought on. He is convinced that a revival should never be used as a substitute for careful, prayerful, painstaking pastoral work. It should be the culmination of such work; the harvest time, following the period of seed sowing and cultivation of the soil. A lazy man, or one who is too cowardly to face a sinner and talk to him about his personal salvation, finds it easy to resort to a so-called revival in order to make up for his want of fidelity to his sacred calling. Preparing for a revival is hard work; often it is not appreciated and secures no applause, but it counts for much in the end.

An Interested Friend.

My Dear Dr. Morrison:

I have been reading with much interest the series of articles you have been writing under the heading "One of my great desires" which relates to the need of a well housed and equipped Theological Seminary at Asbury College.

In this time of spiritual decline, and the tendency toward Modernism in the greater number of our State and Church Colleges I am sure that the need for the enlarged Seminary at Asbury College is imperative, and should receive the hearty endorsement and support of all lovers of the Bible, and those who believe in and experience the blessing of Holiness of Heart and Life. We need one Seminary where the graduates of our Holiness Colleges can go for their advanced study and preparation for the Ministry, Evangelism, and Missionary training, where they will be free from the spirit of infidelity and unbelief that permeates the most of our larger Seminaries, and where they may become thoroughly established in the Word of God, and in the Fundamentals of our Holy Faith which will make of them flaming evangelists of the gospel of a Full Salvation.

In talking with several friends about your "One great desire" I find a sympathetic expression, and we are hopeful that you will soon have your plans in hand for this enlargement program, and we will support you to the best of our ability in making permanent at Asbury College this Seminary which is the hope of the world, as I see it.

Yours for the spread of Scriptural Holiness,
A HERALD SUBSCRIBER.

OUR BOYS AND GIRLS

ILLUSTRATED TEXTS
Abbie C. Morrow Brown.

No. 1.

Text.. "If thy heart be wise, my heart shall rejoice."—Prov. 23:15.

Story. A friend of mine sent her boy to Germany to school. He promised never to touch a drop of wine. When he came home she wondered if he had kept his word, but did not ask. Opening his trunk, he showed her a picture of the boys, and every one seemed to have a mug of beer in his hand, but her boy had a glass of soda. Do you not think she was glad?

Poem.

When her children are bad,
The dear mother is sad,
When her children are good,
The dear mother is glad.
I like to think your mother true,
Is always glad because of you.
Prayer. Dear Jesus, help me always to make my mother glad, because I am good.

No. 2.

Text. "Every day will I bless Thee." 145:2.

Story. A little boy who saw the sun rise for the first time ran to his mother and shouted, "Mama, get up the sun has come out."

Poem.

"Another day is dawning,
Dear Jesus, may it be,
In working or in playing,
Another day with Thee.
"Another day of leaning,
Upon Thy loving breast,
Another day of trusting,
Thou doest what is best."

No. 3.

Text. "As one whom his mother comforteth, so will I comfort you." Isa. 65:24.

Story. Her brother had fire-crackers and little Julia wanted some, but mother said, "No." She had a few cents and slyly went to the little store and bought some. It was not much fun as she thought it would be, and as she came near home she put the fire-crackers and the lighted punk in her pocket. Soon they began to go off and she ran to her mother crying. Her mother put some salve on the little burns and hugged her and kissed her. And the dear child learned that mama knew best.

Poem.

In a mother's love I see,
Jesus' tender love for me,
That silent, loving pain was borne,
The day he wore for me the thorn."

Prayer.

Dear Jesus, I love mother and I love Thee
You always know what is the best for me.

No. 4.

Text.. "Give us this day our daily bread." Matt. 6:11.

Story. Johnnie was ill but he was hungry. He asked for a slice of bread but mama and Aunt Alice and Aunt Kate all said, "No," fearing it would make him worse. He did not whine, or cry, but folded his little hands and said, "Dear Jesus, your little boy is starving. Please give him a piece of bread." Then grandma came in and said, "Why, we can give him a glass of milk." After he drank it he lifted his eyes arnd said, "Thank you, Jesus, it went to the part what hurted."

Poem.

"Never a trial that He is not there,
Never a burden that He doth not bear,
Never a sorrow that He doth not share,
Moment by moment, I'm under His care."

Prayer.

"Be thou near me,
Guide and cheer me,
Keep me lowly,
Meek and holy."

No. 5.

Text. "We love him because he first loved us." 1 John 4:19.

Story. A little girl was tired playing with her doll and her mother took her on her lap. She said, "I get tired loving dolly cause she never loves me back." "Is that why you love mama?" "One why, but the best why I love you is because you loved me when I was too little to love you back."

Poem.

Jesus called and loved and won me,
His love so great I can't repay,
But I can love him day by day.

Prayer.

"My Jesus, I love Thee,
I love Thee for wearing the thorns on Thy brow,
If ever I loved Thee, my Jesus, 'tis now."

No. 6.

Text. "The Sun of righteousness shall arise with healing." Mal. 4:2.

Story. A lad lay dying in a hospital. A nurse said, "Can I do anything for you?" "Put me in that bed over there in the sunshine." I think he must have prayed, for Jesus healed him."

Poem.

Always live in the light,
Love the sunshine,
Be patient in the night,
Love the sunshine,
This is right.

Prayer.

I love Jesus who gives us the sunshine to live in.

No. 7.

Text. "They straightway left their nets and followed Him." Matt. 4:20.

Story. Whenever anyone asked Dora to do anything, she would say, "In a minute." One day her mother said, "Dora, shut the door or the cat will come in and get your bird." "In a minute, mother." But Kittie did not wait. Dora wept over her dead bird, but she learned her lesson.

Poem.

One glory of life,
Is to ever be true,
Then to do quickly
All that we ought to do.

Prayer.

Heavenly Father, by thy grace I will not say, "In a minute."

Dear Aunt Bettie: Good morning! It is certainly a fine morning in Corpus, spring like and the bay is so calm it looks like a big mirror, face upwards, for the firmament above to look down into, to see the beauty the great Master of the Universe has given it for the enjoyment of mankind. Just at this point in my letter a little flapper, flopper, or flipper just passed and apparently unconscious of the beauties of nature took out a little mirror, rag and box, looked at herself, powdered her face, painted her cheeks and moved on. They said "That is a girl, one of the coming women of the future, if she is permitted to live and can be fortunate enough to get powder, paint and such like to keep her as pretty as she looked like she thought she was as she passed out of sight to mingle with others, leaving us to wonder what the final outcome will be." It was not our purpose when we began, to be thus sidetracked. When the Nov. 16th Herald reached us this morning we were so startled to see our name on page ten in a letter from a little ten-year-old last March 31st young lady, in the person of Miss Frances Brown Geurin, of Almo, Ky., who read my letter in The Herald sometime since, that the 31st day of March is also my birthday and she hoped I would notice her letter and write her. Now isn't it nice to have this opportunity of getting acquainted with my little ten-year-old Kentucky birthday sweetheart? While we are 69 years apart I am sure it will be real nice for us on that day to think we got acquainted through our Boys and Girls' Page in The Herald. I certainly wish her a real happy, useful life as she journeys on toward the home of eternal happiness. I am sure if every boy and girl who writes to Aunt Bettie through page ten of The Herald will live up to the teaching of the dear old Herald we will know each other in the sweet bye and bye and perhaps talk of having such a good Aunt who gave us page ten in The Herald to get acquainted, through the oracles of penmanship. As little fish had better keep close to shore I will make for shore. Good-bye. Success, peace and happiness to all who read. I did not intend for my letter to convey the idea I had never found any one whose birthday was March 31st; but had never found one among the writers on page ten where so many tell their age. I have found one man who was born on the 31st day of March, 1849, which is my

birthday, and since my letter, this is the second young lady who has informed me her birthday is March 31st, but not so far back as 1849.

H. C. Cobb.

Corpus Christi, Tex.

Dear Aunt Bettie: Even though I've never written you and all my dear cousins before I do feel as though I am "one of you." I like The Herald. Among all the magazines, papers, and pamphlets I read it is my favorite. It is a great source of inspiration to me; for it is full of sound doctrine, prepared by America's foremost men and women in the religious world. I love my home here in the great southland, for its beauty, the ever agreeable climate, but above all, because God has given this part of the country to us to work in and win souls for him. My father is a minister of the M. E. Church. Although he does the chief labor, we all, with God's help, stand behind him. A great desire of mine is to travel. I can just think of all the things God has created that are so wonderful, and I want to see them for myself. A great deal of my time is spent in practicing my music. I am studying the piano, have been for quite a while. I don't know whether I will confine myself to the study of the piano alone or take up another instrument. I am very fond of music, especially sacred and classics. Jazz isn't music to me. I'm going to attend Asbury for my college education. I would never think of spending my time in a school that was not founded on truth and did not stand for the fundamentals. To me, Asbury fills all the requirements of a safe and perfect school. We all enjoy Mrs. Brown's lessons on page ten. They each contain a new lesson for us. We appreciate them very much, Mrs. Brown. For my age I am about normal in weight and height—probably a little slender. I have almost bronze colored hair, blue eyes, fair complexion. I like to read very much. Also to write. If any of the cousins care to write to me I'll be only too glad to answer their letters. So write me. Tell me what you do. I like to hear about your work for God. We are all laboring in some way, let's do it for him. I'm a lover of Nature and spend a lot of time working with flowers and things. I can send you folks some pictures of Florida scenes if you will tell me you would like for me to. All you boys and girls, men and women, write me.

Lovingly, a new Cousin,

Dorothy Luella Tipton.

Cottage Hill, Fla.

Dear Aunt Bettie: It has been a long time since I wrote to the cousins. My mother takes The Herald and I like to read page ten. I am the little boy who wrote a letter to The Herald last year about the lighthouse. My father is the first keeper. I guess you remember my sister; her name was Sadie. She is dead now. She was at Virginia Beach last month, was in bathing and had a fit and died. We all miss her so much. She was fifteen years of age. She belonged to the Baptist Church and Sunday school. She taught a class and went every Sunday. I am ten years of age and I go to school. I am in the fourth grade. My teacher's name is Miss Margaret Smith. I go to Sunday school every Sunday. Who will guess my middle name? I will write them a letter about the lighthouse. It begins with G and ends with L, and it has six letters.

Alison Johnson.

Corolla, N. C.

Dear Aunt Bettie: Will you let a North Carolina girl join your happy band of boys and girls? I do not see any letters from North Carolina. Say, N. C. boys and girls, let's wake up and see how many letters we can have on page ten next time. I have brown hair, gray eyes and dark complexion. I am a Christian girl and go to Sunday school every Sunday morning. I belong to the P. H. Church, Brother Farmer is our pastor. My mother is dead but my father is still living. I want all the cousins and Aunt Bettie to pray for him and my brother that they may be brought into the ark of safety. I enjoy reading page ten. Hope Mr. W. B. will be off on a visit when this arrives for I do want to see one letter from North Carolina in print. My birthday is July 23. Do I have a twin? Audie Brown. I guess your middle name to be Ruth. May

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5. "How to Train and Save Your Child."
6. "Is the Bible Consistent?"

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

God bless you Aunt Bettie and all little cousins.
Fannie Mae Lassiter.
Rt. 3, Aulander, N. C.

Dear Aunt Bettie: Will you let a little girl from Texas join your happy band of boys and girls? My mother takes The Herald. It is a fine paper, especially page ten. I am eleven years old, and I am in the 5th grade. I belong to the C. M. Church, and go to Sunday school almost every Sunday. I have dark brown hair, gray eyes and am about four feet and ten inches tall, and weigh 84 pounds. I found my girl twin in the September paper, it was Lillie Mae Deaton. Lillie Mae, your birthday is the same as mine. If you will write to me I will answer it; also send me one of your pictures, if you have one, and I will send you one of mine.

Eula Mae Lynch.
Rt. 1, Van Alstyne, Tex.



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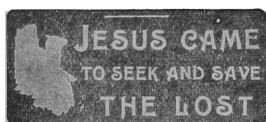
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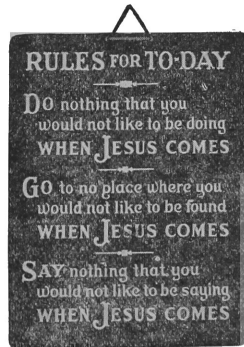
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No. 5401—Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation.

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Every one will admire this series. Text No. 5135 is ornamented with a panel in colors showing two little children in prayer at mother's knee. No. 5136 shows Christ the Good Shepherd leading a flock of sheep with a lamb in his arms.

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TEXTS

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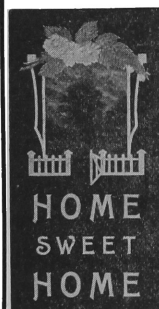
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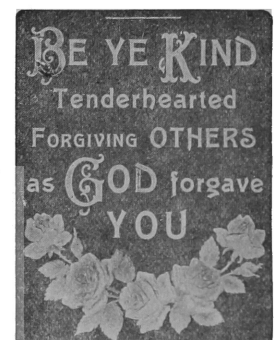
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No. 5326—Home Sweet Home.
No. 5327—God bless our home.

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No. 5510—Be ye kind, tender hearted, forgiving others as God forgave you.
No. 5511—All things work together for good to them that love God.

Pentecostal Publishing Company, Louisville, Kentucky.

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson XII.—December 18, 1927.

Subject.—Review of Lessons in the Prophets.

Reading Lesson.—Isaiah 61:1-10.

Golden Text.—God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. Hebrews 1:1, 2.

Time.—From about 930 to 700, from Elijah to Isaiah.

Places.—The two kingdoms of Judah and Israel.

I do not care to write a review of the lessons of the past quarter, but prefer a heart-to-heart talk with the teachers and pupils who read my notes. Perchance it may be possible for me to stimulate you to take higher ground in studying, teaching and living. If so, the labor of writing will be well repaid.

Once more I find myself in the evangelistic field after my enforced idleness incident to my illness of a year ago. There are some movements in the field that are worthy of careful study.

1. Loose living and down-right wickedness among our young people is undoubtedly increasing at a rapid rate in some quarters. This is especially true in college life and city life. In some places the sins of city life are fast invading the rural districts. In order to bring this matter squarely before you, I shall have to give you some plain facts in very plain words. I quote here from *The Methodist*, a paper published by Dr. L. W. Munhall, of Philadelphia, Pa. Take Dr. Munhall's editorial at full length, and do your own thinking.

"Is Anything Horrible Enough to Arouse Parents?"

"Our colleges are overcrowded with young people as never before in human history. A small group of these colleges have just organized to maintain moral and Christian standards. But the hundreds of other colleges, church colleges and State colleges, are drifting into grossest teachings of behaviorist psychology, shocking immoralities resulting, religious services abandoned, ruined girls sent home a score at a time, young men suicides and wildest orgies in societies at some of them. Discount all that apologists have brought forward in extenuation, for surely we want to be just and want to believe all the best, yet unquestioned facts and vile teachings are abundant enough to start a country-wide revolt of a million parents at once to stop the fearful devilishness. Will these parents, mothers especially, who are more to blame than girls for present indecent dressing, be aroused to the awful conditions into which they are calmly sending their precious young people?"

"Behaviorist psychology, which is now about universally taught in all colleges, except in the strictly Christian very few, openly suggests sexual looseness and unrestrained gratifying of all desires. Here is a questionnaire which Rev. John W. Walker, headmaster of the Protestant Episcopal School of Meadowbrook, Pa., discovered in use in one of the supposed most moral young women's colleges and other colleges, three of the greatest of which he publicly named in a Synod of his church, and published in daily papers. He named the college.

"This questionnaire was issued to the Senior Class of that great woman's college, Rev. Mr. Walker declared.

"Which do you prefer for yourself: A—Companionate without marriage? B—Companionate with marriage? C—Marriage with children? D—Children without marriage?"

"Do you think women who are able to support themselves should be permitted to have children without marriage?"

"Do you think it an advantage or a disadvantage for a woman to have sex experience before marriage?"

"Should girls have more freedom to seek sex experience before marriage than is now generally approved?"

"Would you use this freedom under favorable circumstances? Have you had such experience? Once? Occasionally? Frequently?"

"This reaches the bottom of horrors of suggested lust. But many teachings and facts like it have been published without denial by these colleges and upon unquestioned reports of students and investigators. It is really unbelievable, but only too true. But the more amazing fact is the indifference of our professing Christian parents! Is there nothing so devilish and destructive of soul and body of their children that they care at all?"

"But why wonder at these mothers' blindness and callousness of conscience when you have before you all the time the indecencies of their own dress and the legs, legs, legs everywhere so disgusting and shocking both of mothers and daughters? A policeman ordered a man to tell his wife to pull her dress, up over her knees, down. The man got angry and the policeman threatened to arrest both if he did not at once do what he was told.

"Does nobody care for purity? Is the man who protests against silly mothers and shameless girls to be a lone voice in our land? Choirs, right up in front of our church, how shocking! The Sunday school's exhibition of lustful dressing once seen only in worse bawdy houses! Half-naked women everywhere you go!"

"Is there nothing to make good women stop and think what the next generation will become with all this horrible lust and vileness rampant? The Canaanites were destroyed utterly because they were so rotten sexually; Sodom and Gomorrah went down under the fire of God for their lusts. So Rome perished for it. How can America escape, headed just that same way and going horribly fast?"

2. Thinking must come first; but we must not spend all our time thinking. The time has come for ACTION! Parents must awake to the dangers attendant upon the education of their children. The downward trend is growing out of the teaching of evolution and its logical child, modernism. It is rife, not only in the schools, colleges, seminaries and universities of the nation, but in the Sunday schools. The literature being sent out by some of our church publishing houses is badly tainted. Sunday school superintendents and teachers should be aroused everywhere. If the literature sent to you is tainted, reject it at once. Either order your literature from a clean publishing house, or use the Bible alone as did our parents

in bygone days. I am not sure but that it would be a good thing to bring back the old Book into the Sunday school, and let much of our modern stuff go into the discard.

3. I may be mistaken, but it seems to me that there has never been a time in all the history of Sunday schools when there was such dire need for genuinely spiritual teachers. They must know God in the salvation of their souls; they must be sound in the doctrines of Christianity; they must be apt to teach, as the fathers used to say. Above all, our teachers should be doers of the Word. Their job is immense. Time was when most of our church children attended the preaching services, and heard the Gospel from the lips of God's divinely appointed men; but that time is no more. If our children and young people hear the message of salvation now, they must hear it from the lips of parents and Sunday school teachers. This means that these teachers must in some measure be ministers of the Word. They must live and preach the Gospel to their pupils.

4. In some measure we are fighting against vile literature; but it is coming with a fearful rush. Nothing nastier has hit this nation in a long time than *"The President's Daughter."* It is not a novel, but a beastly portrayal of the immoral conduct of the late President Harding. This is the limit of all that I have seen from the press. The very dirt of it makes it sell for five dollars per copy. I found it so nauseating that I did not read it in full, but sketched it, that I might be able to warn others against it. Its effect on this nation will be simply diabolical. This is no time for the teaching of modernism to our youth. If we are to stem the Niagara of filth that is being poured upon this nation, our Sunday schools and all educational institutions must be cleaned out. Investigators tell us that about seventy-five per cent of all the magazines offered for sale at the newsstands are too vile to pass through the mails. These things scattered abroad over the land, vast numbers of salacious novels, and the dirty movies make one tremble for the safety of our young people.

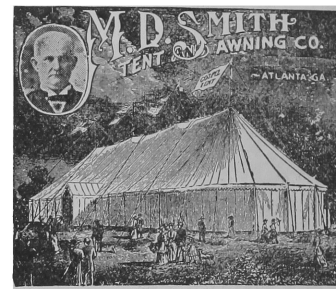
5. Amid all the evil tendencies of the hour, there are some hopeful signs. There is in the hearts of the rank and file of our church people a great hunger for God. While many of the clerical leaders are crying out against revivals, calling them religious spasms, the common people are begging and praying for them in many quarters of the land. There is a general disgust against the so-called "whoop-em-up" meetings, but there is a burning desire for an evangelism that will really bring conviction and salvation to the people. Although it will have to come over the heads, and in spite of the protests, of many bullheaded leaders, I am hoping and praying that God will send it upon the Church speedily. This is a time for every faithful Sunday school teacher and every godly preacher to buckle on the armor afresh, and fight with might and main for the salvation of the youth of this nation. We must have a speedy revival, or we are gone. Pray for it; work for it; fight for it with all your might.

NOTICE!

We wish to call attention to the fact that Rev. W. W. McCord, of Sale City, Ga., raises a few paper shell pecans which he says are dedicated to the spreading of scriptural holiness,

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and he will supply them at 70 cents a pound, delivered anywhere. We have sampled Brother McCord's pecans and can testify to their worth. I do not think I have ever eaten better than those he has sent us.

Mrs. H. C. Morrison.

EVANGELISTIC AND PERSONAL.

Otis W. Spinks, 300 Lexington Rd., Wilmore, Ky., has some open dates that he will be glad to give any one needing evangelistic assistance.

Mrs. Laura Crouch: "On Nov. 6, we closed a meeting in the Ebenezer Church on the Golden Gate circuit, in which there were some clear cases of salvation. Brother Ben Cravens, the pastor, is a sacrificing preacher who carries a burden for souls. God has wonderfully blessed in singing and preaching during these services."

Thomas F. Eden and sister, evangelistic singers, of 116 Creston Ave., Audubon, N. J., formerly associated with Rev. C. M. Dunaway, have some open dates in January and February.

C. S. Clarke: "We recently closed a fine meeting at Pretty Prairie, Kan., in which the Presbyterians and Methodist churches united. About seventy souls claimed victory and the churches were left in splendid working condition. The attendance was good, much interest was manifested and conviction rested upon the people in every service."

Rev. L. E. Williams, Wilmore, Ky., one of our most faithful evangelists, is available for meetings anywhere the people need him. He only asks for a freewill offering and entertainment during the meeting.

Rev. F. W. Cox: "After a nine-months' evangelistic tour of the West, and with calls enough to keep us here several months more, we will return to our home in the east, Lisbon, O., by Dec. 21st, and will be open for calls for churches or camps from January 1st and all the year. If interested write us."

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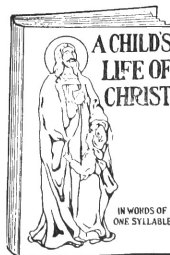
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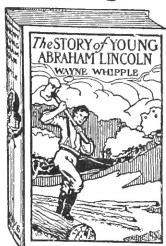
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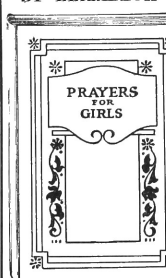
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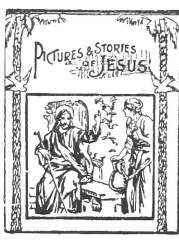
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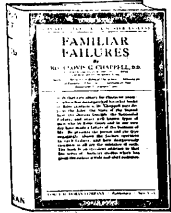
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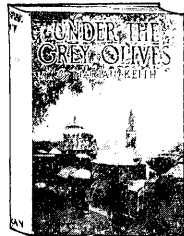
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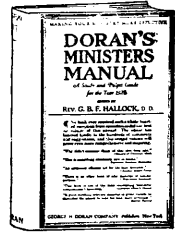
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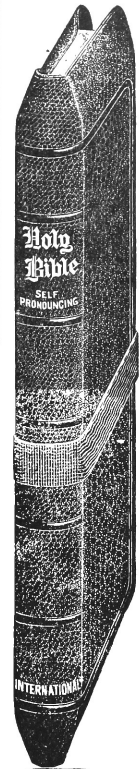
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AND it came to pass, that when
Isaac was old, and his eyes
were dim, so that he could not see, he

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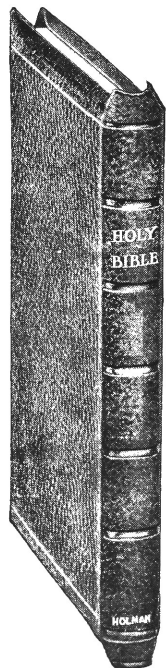
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all them that had consy
king A'mon: and the p
land made Jo-si'ah his
his stead.

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IN the end of the sabbath, as it began
to dawn toward the first day of the week,
came Mā'ry Māg-da-lē'ne, and the other
Mā'ry, to see the sepulchre.



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8. How to study a Bible Character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.

Specimen of Agate Type

AND the Lord said unto Nō'ah,
A—Come thou and all thy house
into the ark: I seen
righteous before me in this gener-

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Every child should have a nice, convenient, attractive Bible that they can call their own, and this one is ideal. We contracted for a large quantity at such a low price that we can sell this **\$2.50** Bible, postpaid, for **\$1.50**
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PENTECOSTAL PUBLISHING COMPANY - - LOUISVILLE, KENTUCKY.

PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor
Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, Dec. 14, 1927.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 39, No. 50.

THE GOSPEL IS POWER.

By The Editor.

THE Apostle Paul tells us that he is "not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth." Men who have felt the power of the Gospel, who have experienced its saving efficacy, who have preached it in its purity, and seen its effect upon others, have implicit faith in the Gospel to accomplish the great ends for which it was ordained, and they are not ashamed of it.

* * * *

The Gospel covers a wide range of truth and teaching. It reveals the fact that man is a depraved being, corrupt in his nature as well as sinful in his conduct. It insists on repentance, faith in Christ, regeneration, the sanctifying power of Jesus' blood, and a holy life. Earnest and faithful preaching of these fundamental Bible truths by a man who believes them with all his heart, and feels their power in his soul, will work moral miracles among men.—Men under the preaching of the Gospel will be transformed, they will be made in Christ new creatures. Sin will lose its charm, and holiness will become their delight.

* * * *

Men who are seeking after new inventions, who want to fill their churches up with shows and amusements to attract the thoughtless throng for a few hours of entertainment, then to go away in their sins to serve Satan and be lost at last, do not know the power of the Gospel. They have no heart cry like the Apostle Paul when he said, "Woe is me if I preach not the Gospel!" They are not wrestling with God in prayer through the night hours for the salvation of souls. They know no deep yearnings to bring men to worship the Lord Jesus Christ in the beauty of holiness. They have turned from the power of God's truth of which they know nothing, to entertainments, amusements, and a thousand fads and fancies to draw the godless crowd about them, to cover up their own leanness and the fruitlessness of their ministry. The people who are deceived by them will finally turn from these deceivers of the people, who if left to do their worthless work, will produce a civilization by and by, which will turn upon the false teachers of a spurious religion and tear them in pieces.

* * * *

The only way to save society from sinking into wickedness, into brutality, rioting, destruction of life and property, is to salt and saturate society with the truths of God's word, to preach with earnestness and authority against sin, to warn men of coming judgment, to point out to them the fearful doom which awaits the impenitent, to bring men by the preaching of the truth, to fear God and keep his commandments. The most dangerous enemy to society, to good civil government, to prosperous trade, the development of science, the preservation of good health and good morals, the uplift and progress of the human race, is the false preacher—the man claiming to be a minister of

THE PENTECOSTAL HERALD FOR THE YEAR 1928.

We wish to say to our old and faithful friends, as well as our new trial subscribers, that we are prepared to give our readers a most interesting and helpful paper the coming year. If variety is the spice of life you will have the "spice."

First of all, we shall give you FIFTY SERMONS by a group of consecrated gospel preachers who will treat many of the fundamental doctrines of the Christian faith. These sermons alone will be worth many times the yearly price of the paper.

There will be a number of sermons from our Editor in Chief which, if put into book form, would sell for the price of *The Herald* for one year. The chapters of Dr. Morrison's Autobiography will be continued.

There will be an excellent series of articles on important themes by the Professors of Asbury College Theological Seminary.

There will be a strong discussion of Evolution.

We have some able contributors on the Inspiration of the Scriptures.

There will be some interesting and helpful contributions on "Prophecy Fulfilled."

There will be an extended discussion of the Church Question.

There will be able articles on the Second Coming of Christ, and many illuminating and helpful articles on the doctrine and experience of Entire Sanctification.

Laborers in the Master's whitened Harvest Field will speak to us from week to week of their Revivals, Camp Meetings and Conventions. Our readers will get much information about the most important events going on about us.

There will be unrelenting opposition to the skeptical teachings of Modern Liberalism, with a constant plea for revivals and the salvation of human souls.

Words of Comfort for Troubled Souls.

We find many people who are in serious trouble; their troubles arise from many causes. The coming year of 1928 we shall often have under the above heading, a column devoted to those who are in trouble and need counsel and comfort.

We shall have a Serial Story from the fascinating pen of Dr. C. F. Wimberly that ought to be read by thousands of young people whose receptive minds would be influenced by the truths contained therein. It will have a deep spiritual lesson inculcating in the minds of the young in an attractive manner, the essential Bible truths so necessary to the building of strong Christian character.

We want, and need, your help in the war being waged for the saving faith of the Gospel. Renew your subscription in time to get the first issue of the New Year.

God's Gospel—who substitutes the Word of the Lord with his notions, conceits and whims; who would make the Church of God in place of a house of prayer, of repentance, salvation and praise, a place for fun and frolic, for pastime and amusements. May God in his mercy deliver us from such men.

It is not enough that those who believe the Word of God, and the necessity of personal salvation through the atonement of Christ, shall grieve because of the unbelief and worldliness which are creeping into the church; we must speak out plainly. We must preach unsparingly against sin. We must protest against the wickedness about us with great vigor. We must have Bible conferences, holiness conventions, camp meetings,

and great gatherings to fan the fire of true revival, to press the work of genuine evangelism. There are many thousands of people in dead and worldly churches whose souls have hungered and starved under the preaching of human philosophies, who are longing for the truth. We must strive to bring them the truth. We must dare and do, press the battle regardless of opposition, criticism, and persecution. We must agitate and arouse the minds of the people who have not yet become infatuated, or stupefied with false teaching. May God mightily stir his people! Who knows but what God might do some mighty things in the earth. He might reveal himself so as to confound the wicked. He might visit judgment upon those who would delude and rob the people of his saving power and truth. We would that THE HERALD family learn to cry to God day and night for a great spiritual awakening.

Will the Organization of Another Methodist Church Become A Necessity?

AN OPEN LETTER TO MY DEAR BISHOP.

THIRD LETTER.

My dear Bishop:

FOLLOWING up the subject discussed in my preceding letters to you, it occurs to me that it is going to be absolutely impossible to ever unite in Christian fellowship those Methodists who hold tenaciously to the Bible as an inspired Book, and the Lord Jesus as the Son of God, offering himself as an atonement; who, in a word believe the old Methodist doctrines and methods, who believe in revivals of religion, in the necessity of the new birth, in the regeneration of the individual, and the going on to Christian perfection, that is, to the entire sanctification of the hearts of believers by a special baptism with the Holy Ghost, and that large element in the church who are avowed modern liberals, who do not believe in revivals, who are teaching broadcast everywhere through the church that children do not need regeneration, who very generally oppose the old Bible Methodist doctrine of entire sanctification, and who seem to be constantly drifting farther and farther away from all fundamental Christian doctrine, and to be coming into closer agreement and sympathy with Unitarianism or even a blasphemous infidelity.

My dear Bishop, infidelity is abroad in the land. Most all of our state and other great universities are centers of unbelief. A very large percent of the professors in the schools of this nation are open and avowed skeptics. A very large percent of those who do not parade their skepticism are thoroughly unfriendly to anything approaching an evan-

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

TRAVEL NOTES AND BIBLE LESSONS.

Rev. G. W. Ridout, D.D., Corresponding Editor.

I shall gather together in this article a number of notes and illustrations which I have picked up in my travels in Europe during the summer. They will all illustrate some scriptural truth and give point to some gospel message.

SALVATION FULL AND FREE. ISA. 55:1.

When in the city of Bath, England, we visited the Roman Baths which were discovered as the Romans left them about 1754. Since then, Bath became famous for its health-giving waters. On one of the tablets there are these words:

"These healing waters have flowed on from time undated to this day. Their virtue unimpaired; their volume unabated; their heat undiminished."

How these waters illustrate the waters of salvation of Isaiah 55 and Ezekiel 47.

1. The waters of salvation have flowed on from time undated.

2. The waters of salvation are never impaired by time or age; in every age they are the same.

3. The waters of salvation have suffered no lack; there is enough for each and enough for all.

A further inscription has these lines:

"The spring from whence these waters flow

In the deep rock lies hid below,
So let thy bounty hidden be,
And only God the giving see."

THE BIBLE AND CRITICISM. HEB. 4:12.

In the Bristol Cathedral we stood at the monument of Bishop Joseph Butler, author of "Butler's Analogy," a wonderful work on Christian Evidences. There is a quotation from Origen on the tablet with these words: "He who believes the Scriptures to have proceeded from Him who is the Author of Nature may well expect to find the same sort of difficulties in it as are found in the Constitution of Nature."

Then there is this tribute to Bishop Butler:

"Others had established the historical and prophetic grounds of the Christian Religion and that sure testimony of its truth which is found in its perfect adaptation to the heart of man. It was reserved for him to develop its analogy to the constitution and course of nature, and laying his strong foundation in the depth of that great argument; then to construct another and irrefragable proof thus rendering philosophy subservient to faith and finding in outward and visible things the type and evidence of those within the veil."

Bishop Butler's great work has played no unimportant part in the theological training of ministers. In our age, however, our modernistic professors and preachers are repudiating Butler and his argument and accepting Darwin instead of Butler on Nature, and following Fosdick, Rall, and others for their theology.

A GREAT LIGHT. 2 TIM. 4:1-3.

We stood on a September morning at the tomb of John Wesley in the churchyard at City Road, London. On the monument there are those remarkable words about Wesley:

"This great Light arose by the singular Providence of God to enlighten the Nations and to Revive, Enforce and Defend the Pure Apostolical doctrines of the Primitive Church."

This is a good designation of early and essential Methodism. Its great object was to revive Bible Religion, to enforce the teachings of the New Testament and to defend the Christian Faith against all erroneous and false doctrines. This we take it is a good designation of every true Gospel minister.

GOD IS LOVE. 1 JOHN 4:8.

We went over on a September morning in a London omnibus to Spurgeon's Tabernacle, made famous by the greatest gospel preacher of modern times. Spurgeon is gone, but his great work goes on and his sermons are still printed and circulated all over the world.

It is related of the great preacher, that on one occasion he went down into the country to visit a friend who had built a new barn, and on the barn was a cupola, upon which they put a weathervane with this text of Scripture on it, "God is love." Spurgeon said to the man: "What do you mean by putting that text of Scripture on the weather vane? Do you mean that God's love is as changeable as the wind?" "Oh, no," was the reply, "I mean to say that God is love which ever way the wind blows!" It will be well to remember this when the next gale of adversity sweeps down upon you.

A minister in England was invited to visit a dying woman. He found her to be a happy Christian. Inquiring how she had come to know the Savior, she presented a piece of paper torn from an American newspaper which contained a part of a sermon from Spurgeon. The scrap had been wound round a package sent to her from Australia. She read the part of the sermon and was converted. Think of it! A sermon preached in England, printed in America, in some way coming to Australia, a part of it used as wrapping paper there, coming back to England and being the means of converting this woman.

EAGLE'S WINGS. ISA. 40:31.

"They shall mount up on wings like eagles." Rev. W. L. Watkinson, one of the most eloquent of British Methodist ministers, has the following in one of his sermons:

"A writer on the London Zoological Gardens refers to the 'spacious aviary' provided for the eagles. Spacious aviary! One would like to know what the eagles think of that. Surely the amplest artificial horizon is narrow, and the loftiest dome mean, to creatures born to range the skies and seek the sun. So the world and the things of the world painfully cramp the creature in whose heart God has set eternity; his cage is narrow even when the stars are its gilded wires. It is said that a bird of the North, confined in a yard, and longing for his Arctic haunts, has been known in spring to migrate from the southern to the northern side of his narrow confines. And however men doom themselves to the straitened life of sense, the instinct of eternity pathetically asserts itself within absurd limits and distracts the soul with morbid repinings."

INDWELLING SIN. ROM. 6:1-7.

At Wesley's Chapel, City Road, London, (John Wesley's own famous church) they have done a work of renovation which, running into years, has made the building not only a thing of antiquity, but also beauty and perfection. Rev. G. H. McNeal, the superintendent-minister, in his report, said:

"The Wesley's Chapel Renovation and Endowment Funds have been completed during the year. But when we speak of the completion of our renovation and endowment efforts, that word is a comparative term. We are at the end of another stage. There can be no finality in the case of an old historic building like this. During the last few weeks we have unexpectedly discovered 'Death Watch Beetle' trouble in the roof of the chapel, between the ceiling and the slates."

It is the "Death Watch Beetle" of inbred sin which handicaps so many professing Christians in the church today.

CONFESSING CHRIST. LUKE 22:14-20.

Quite close to the Louvre, Paris, is a Huguenot church and, in front of it, a wonderful monument to Admiral Coligny who was slain in the St. Bartholomew Massacre of Paris of August 24, 1572, when seventy thousand Protestants perished. We copied from his tomb these words: "1517-1572, Joublerai Bien Volontiers Toutes choses qui ne toucheroient que mon particulier sort D'injures et D'outrages pourvu qu'en ce qui touche la gloire De Dieu et le Repos public il y puisse avoir surete," which, being interpreted, means "I would readily forget everything concerning myself, either injuries or outrages providing that in everything God's glory and Public peace might be forever."

The following incident tells when and how Coligny took his stand for the Church and Christ:

"One day the good knight of Chatillon and his wife were in the little Huguenot congregation in the neighborhood when the Lord's Supper was to be celebrated. As the service was about to begin Coligny arose, and said, 'I beseech the congregation not to take offense at my weakness, but to believe me sincere and pray for me, when I ask the minister to explain the Lord's Supper a little more fully.'

"All were astonished. The minister, in a few simple words, responded to the request; and the great admiral, never before so great as now, when clothed with the simplicity of a little child, arose again, and said:

"Permit me, brethren, to return thanks to God for this instruction, and to the pastor who has given it so patiently. God sparing me, I shall seek to receive the communion on the first day hereafter when it is administered in my parish."

"Why not now?" said the pastor.

"I have not made yet so public a profession of my faith as I ought."

"You are making it now. Do you believe in the Lord Jesus Christ as the only Savior and Intercessor for fallen man? Do you agree with us in the doctrines which the Scriptures teach, as far as you know them?"

"Most sincerely I do," said the admiral.

"Then, in the name of my Lord and my brethren, I invite you to this table, unless the elders think that our usual rules should be strictly observed."

"By no means let us debar one of the Lord's disciples, for it is his table, and not ours," said a venerable elder. "Where the spirit of the Lord is there is liberty."

"And so the great Admiral Coligny crowned the best honors that his king could bestow by becoming a Huguenot, and taking to himself the higher allegiance to the King of kings,—an allegiance in which he was as brave and true a knight, as unflinching a soldier, as stainless in his spiritual honor, as he had ever been in the service of Francis or of Henry."

"From this time Coligny became inevitably the head of the Huguenots and was the first to die in the Massacre of 1572."

Notice!

The Rev. E. L. Eaton, who has for several years been Life Service Secretary of Asbury College, has received a call to the presidency of The Intercollegiate Bible Institute of Washington and has begun his work there. Brother Eaton has rendered valuable service to our college and he goes to the new field with the best wishes of the Asbury College force. In his place, Mr. C. A. Lovejoy has been temporarily appointed Life Service Secretary and all pledges or contributions made to the Life Service Department of Asbury College should be forwarded to Mr. Lovejoy.

L. R. AKERS, President.

THE MILLS OF THE GODS.

Rev. C. F. Wimberly, D.D.

CHAPTER ONE.

A MOUNTAIN FUNERAL.



HE pine box coffin had been lowered into the shallow, ragged grave; old Cy Deets, the gravedigger of Possum Trot neighborhood, had rounded the yellow mound, and the silent spectators began to scatter in various directions. A lad of about fifteen led a stooped, sad-eyed woman from the scene to a rickety old wagon, to which was hitched a bony gray mule. The look on the woman's face did not portray the grief usually manifested at "a burying" in the mountains, but rather a dull, expressionless grief of one accustomed to sorrow and disappointments.

There were no words of sympathy by the "nabers" who had assisted, as best they could, in the funeral; mountain people are not very demonstrative in such matters; in fact, no one felt any special regret that the "revenuer" had got Jabe Hargit, while he was trying to defend his still across Lost Creek.

Jabe Hargit had a long record of lawlessness; he was known throughout the mountains and to the authorities as "Bad Jabe." He boldly prosecuted his moonshine business, and woe be to any one who dared to squeal on him, or interfere. It was generally believed that he was responsible for more than one victim of his deadly aim; but so shrewd were his movements that nothing could be proven against him. No doubt many could have told enough to have sent him to the gallows, but men feared him. Thus, for more than a dozen years, he had ruled, not only Possum Trot, but the Lost Creek section for miles around.

Jabe was a physical giant and in every way a dangerous man; it was well known that his hands were stained with human blood in promoting his nefarious business. Others would have been in the moonshine business, but they dared not be in competition with Jabe Hargit. A fearless young officer came upon him, one who knew well his antagonist, and took no chances.

The story of the tragedy spread like wildfire through the mountains: "The Revenuer got Jabe Hargit." It happened this way: The officer came upon him so suddenly that he was taken by surprise. He always kept a trusty on guard at the mouth of the hollow, and for once the guard was caught dozing, and before he knew anything, the bright steel barrel of a six-shooter was flashed into his face. The watchman was securely tied and gagged, with the understanding that the slightest noise on his part meant death. So the chapter of a wicked life closed, when the deadly aim of the officer did its work as Jabe was drawing his pistol. This ended his reign over the people of Lost Creek.

As the family of Jabe Hargit, the mountain desperado, figures prominently in our story, the readers should know the background leading up to the burying on the mountainside. Many years before, a beautiful girl named Bessie Carmichael heard a message from a mountain preacher telling of the great need and the illiteracy of the Kentucky Highlands. She at once became fired with a zeal to do something for them; whereupon she bravely left her cultured home in the Bluegrass, where as an orphan she had been reared by a generous friend of her father. Bessie was a successful school-teacher, but left it all for the mountain fastnesses. By the aid of a mountain evangelist who belonged to that region, she gathered some children into a school. Through the influence of her foster father, a small appropriation was secured from the State Board of Education to help her in the mission school she tried to open, which was not very successful. This

will explain how it all began. Jabe Hargit, then a wild, rather handsome bully of the community, at once sought the attention of the timid young schoolmarm. It was believed that she married him because she was afraid to refuse him. He had the reputation of getting whatever he wanted.

It was not long before the tragic mistake was evident. Very soon the coarse romance became a dull monotony, and the poor girl lost all trace of personality and freedom of life itself. She was a slave to his brutality and drunken whims. A child was born to them and he, likewise, suffered the cruelty of his father's vicious disposition. The lad was a bright, healthy young animal and, in the absence of Jabe, was taught many of the nobler qualities of life. The boy soon became devoted to his mother, and years before the opening of our story, he was able to contrast the difference between his parents.

At the age of fifteen Wallace (Wally) Hargit was a muscular, big-boned chap. Once three or four boys taunted him about being "Ole Jabe Hargit's boy," and like a tornado of wrath he flew at them, knocking them down right and left.

"I got an onory ole Pop, I know," he said to his mother when he got home, "but he's my Pop, an' I ain't lowin' no Burks to pester me 'bout it."

His mother had taught him never to fight, except in self-defense, or to protect his honor. Bessie Hargit lost all interest in life, but her love and passion for her boy. There grew between mother and son an unspoken sympathy and understanding which Jabe detected and, because of it, life became harder for both of them; this condition continued until the fatal tragedy which closed his lawless career at Possum Trot.

"Now, I gotter be a man, sence Pop's gone," "Wally" said to his silent mother, as the mule slowly drew the wagon up the rocky hill to their cabin, "but I ain't a-goin' to be no man like Pop. I kin go to the mountain school now, and we kin go to preachin,' can't we, mom?"

"Yes, my boy, and we can have Brother Dobson come to see us now." Bro. Dobson was the circuit-rider who preached once a month in Possum Trot to the few who would attend.

We are attempting to sketch briefly the background in the life of Wally Hargit, with the lights and shadows which were woven into his dramatic career. A close-up will bring into perspective realism, the mountain lad whose tears and triumphs will be followed through the subsequent chapters of our story. He was a boy fifteen years old, physically perfect, and large beyond his age. His eyes were almost jet black, and when stirred with anger literally blazed with wrath.

Once, when Jabe returned home from a drunken spree at a "turkey raffle," he ordered his supper at once, "an' no foolin'" he roared.

"I've only just started the fire, Jabe," said his wife meekly, "if you will be patient—"

"Shut up yer gab," he thundered, and struck at her with all his might, but she dodged the blow by almost falling. At this moment Wally came in from the backyard and, like a young panther, he sprang between them, holding a stick of stove wood from the load he had just thrown down.

"Pop, yer hain't no cause to hit Mom, and yer my Pop, but ef ye ever hit Mom, I'll kill ye," he said in not a very loud voice, but behind the words were flashing eyes. The enraged man made a lunge at the boy with clinched fists; but the lad sprang to one side, and tripped the half-drunken demon and he tumbled to the floor. With the big stick raised over the bewildered man, he hissed at him, "Now Pop, I'll lam ye to death if ye

make ary other move." The jar somewhat sobered Jabe, and he saw the fury in his son's eyes, enough so, that he turned it off with a guttural laugh.

"My, my, but yer mighty spunky. Don't hit yer Pop; I wus'n't meanin' nuthin'. Yer shore one of the Hargits I'se proud of. You've got the Hargit blood in ye, Ha! Ha! Ha! He! He! He! He!" he chuckled.

Wally Hargit was not at all quarrelsome, but every boy in Possum Trot knew better than to impose on his seeming peaceful disposition. He knew no such thing as fear, and had almost abnormal strength with which to back up his courage. Once when he saw Lijah Ligon, an eighteen-year-old bully, teasing Widow Shanks' little boys who were out hunting, and had killed some squirrels and Lige had taken them from the boys, and they were crying, Wally happened along on his way home from the mill, and asked the boys why they were crying.

"He took our squirrels from us, and won't give 'em back," said the oldest.

"Guess he will give 'em back," said Wally.

"Wat ye got to say about it—yer nothing! I kin whoop ye with one han' tied 'hind me."

"Mayby ye kin, Lige; but yer givin' them squirrels back," he said, putting down the bag of meal he was carrying.

"I won't low none of Ole Jabe Hargit's trash to tell me what I'll do—Do ye git me?" snarled Lige. Wally walked right up to him looking him in the eyes. Lige held the game in his left hand behind him, and growled out: "Ef ye come 'nuther step I'll beef ye."

Wally walked right up to the big boy without the least sign of fear. Lige made a furious swing with his clinched fist, aimed at his foe's head, but Wally ducked so quickly that the blow went wild; before Lige realized that he had missed his opponent a swift upper-cut with full impact landed on his throat and chin which crumpled him to the ground. When he struck the ground, the squirrels bounced from his hand and rolled several feet away. Without waiting to learn the final results of the battle, the little boys grabbed their treasures, which they had proudly brought down from the tall tree, and ran away as fast as their legs could carry them.

Wally stood over his big foe with a menacing gleam in his eyes, ready to deal another fatal jab, if Lige showed any further resistance. "Now git up, ye big coward, or I'll smear ye face till yer Mom won't know ye." Lige was evidently convinced that Wally Hargit was able to do what he said; whereupon he scrambled to his feet and hurried away, but when he was at a safe distance, he turned and shook his fist at Wally, and hissed: "I'll git even with ye fur this, see ef I don't."

When Wally reached his cabin home that night he showed signs of depression, boy as he was. He sat a long time looking into the "fat pine" blaze on the hearth.

"Wisht we didn't live here, Mom."

"Why, son, what makes you feel that way?" said the mother with a show of interest.

"Cause evr'body's so mean and low down, that's why. All they keer fur is to jist drink and fight, an' tote pistols."

"Well, you do not have to do such things, even if they do," she said trying to comfort him.

"But wat kin ye do when they try to run over ye?"

"Just go on and attend to your own business; they know you are not a coward, and all will come right in the end."

So it was, Mrs. Hargit and her brave boy took up the tangled skein of life, and sought earnestly to carry on against all odds. The little hill farm with some twenty acres clear-

(Continued on page 6)

SHALL AMERICA GO BACK?

(Address of Commander Evangeline Booth at Anti-Saloon League Convention.)



THE title of my address is—'Shall America Go Back?' and I want, for a little while, to discuss that important question. For it is a question of immeasurable magnitude—a question that is, perhaps of all, most vital to universal righteousness—to which cause our prayers and our powers are dedicated—for among the formidable foes of human weal there is none so insidious, so implacable, so utterly inexorable as intoxicating drink.

"Whilst we mingle our voices in the shout of victory of what will ever be the world's greatest moral triumph, we are still upon the field. Not with our swords in their scabbards, but drawn to drive the remainder of the enemy beyond our gates, and to keep him there.

"The enemy's line has, indeed, crumbled, and his citadel has been captured, but the discredited outlaw still essays a guerilla warfare, and I am quite sure that you will agree we must attack, and then attack again, until the outlaw, drink, with all its nefarious traffic, is denied toleration by men and women wherever reason and truth and feeling prevail.

"With whatever false reasoning some may delude themselves, our experience with all classes of society proves that with the ousting of the saloon, nine-tenths of the drunkenness of the country disappeared. Of all welfare workers none were in closer touch with those who were afflicted with this burning thirst than my faithful officers and people, and their uniform and irrefutable testimony clearly shows that the chief source of former debaucheries is gone. One of my principal officers, an unimpeachable witness, said to me only a few days ago: 'In former days I usually had eight to ten drunken men in my meetings. Since prohibition came I have only seen two men so conditioned in all my meetings throughout the country. Commander, something has happened!'

"Yes, something has happened. The drink-sodden wretch who formerly was the despair of law and almost the despair of the Gospel, is found in only rare instances. Those who are working for the repeal or the nullification of the Prohibition Amendment should solemnly ask themselves whether they are prepared again to expose those fellow-men to this terrible temptation and peril.

"Yes, something has happened. Our Women's Rescue Officers bear testimony to the effects of Prohibition upon the broken hearts of our city streets. These experienced workers cannot be deceived regarding the relation of strong drink or light wine to the social evil. They have a greatly simplified problem with the drink factor eliminated. Whereas in the past hundreds came to the refuge of our Homes as victims of wine-room or saloon-parlor seductions, today drink cases are rarely found, and from the different calibre of cases coming under our care it would seem that the baser forms of the monster's subtle designs cannot be sustained without the stimulus of intoxicating drink.

"Yes, something has happened, for the whole force of our Industrial Home Managers bear witness that the old type of needy man is no more. There is need, but need begotten through drink is practically wiped out, whereas formerly it was one of the most prolific causes of poverty. Our Relief Department and Labor Bureau contribute the same evidence, and every phase of Salvation Army activity unites in extolling the Prohibition Law as beneficent in its results.

"Since Prohibition many of the inmates of our Industrial Homes have banking accounts.

"Shall we temporize, shall we compromise, and thereby jeopardize all for which we have fought for God and home and land? America with the eye of the world upon her has ac-

complished this thing by the votes of free men and free women. She has erected a new Statue of Liberty with which to enlighten and lead the peoples of every land. Is there one with hand ruthless enough, or with eyes blind enough, or with heart selfish enough, to dare the attempt to extinguish that light and bring this noblest monument low? From the advanced moral standard taken among the nations, shall America go back? All the vile foes that have ever trailed their bloody tracks across street, or vale, or plain; all the cruel instruments of war, ancient and modern, that have drawn blood, torn flesh, maimed bodies, and destroyed life; all the destructive powers that have ever sunk ships, devastated cities, plundered homes, brought down kingdoms—all in their massed aggregate have never occasioned one-half of the sorrow, the breakage, the ruin, the self-destruction and the death that has poured from the cauldron of this red-eyed, fire-mouthed, gory-handed, hydra-headed, diabolical monster—Alcohol!

"Drink has drained more blood, hung more crepes, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, twisted more limbs, dethroned more intellects, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven more to suicide and dug more graves than any other poisoned scourge that ever swept its death-dealing waves across the world.

"Can it be that men and women are so bemused by selfishness, and beset by appetite, that they will take again into their national life, into the bosom of their homes, this baneful, loathsome, reeking, wrecking abomination?

"Let me ask you to step back to the days of the wide-swung doors of the saloon. Let me tear the film from the eyes of men who are blinded by mercenary gains and selfish appetite. Let me persuade mothers and fathers of every status of life for one brief moment to blot out every other consideration while here today we look to the handwriting on the wall of the nation, and read what is written there. Such trembling strokes—such weak, shaky characters—such long spaces between the words; words ill-formed—words ill-spelled—words ill-placed. Such simple little sentences, but vastly comprehensive—such faint impress, but never to be obliterated. Whose are the fingers that have wielded the trembling pen—the thin fingers—the misshapen fingers—the twisted fingers? Whose is the writing? Why it is the children's—the handwriting of the children, across the wall of the nation—stretching from sea to sea!

"Ah! You can hush every other voice of national and individual complaint; you may silence every other tongue, even those of mothers of destroyed sons and daughters, of wives of profligate husbands; but let the children speak—the little children, the wronged children, the crippled children, the abused children, the blind children, the imbecile children, the nameless children, the starved children, the deserted children, the beaten children, the dead children! O my God, this army of little children! Let their weak voices, faint with oppression, cold and hunger, be heard! Let their little faces, pinched by want of gladness, be heeded! Let their challenge—though made by small forms, too mighty for estimate—be reckoned with! Let their writing upon the wall of the nation—although traced by tiny fingers, as stupendous as eternity—be correctly interpreted and read, that the awful robbery of the lawful heritage of their little bodies, minds and souls is laid at the brazen gate of Alcohol!"

THE NEED OF A REVIVAL.

REV. W. E. ISENHOUR.



HAT a gracious revival of old-time religion is needed throughout the nation surely cannot be doubted. To my way of beholding conditions it is the crying need of the day. We are facing serious times, and the outlook is that worse is coming unless the tide turns. The Holy Bible is being attacked and criticised as we have never known before in the history of our country; false sciences are taking hold upon the minds of our youth which are contrary to the Scriptures; the Sabbath is becoming more and more a day of commercialism and pleasure-seeking; the art, literature and fashions of the day are highly suggestive of adultery and fornication; the idea and doctrine of no-hellism is fast taking hold upon the people; the belief that the blood of Jesus Christ is not necessary to cleanse from all sin seems to be gaining ground; the old-time, old-fashioned "mourner's bench" has largely and deplorably been set aside; the church is coming so far short of her opportunities until multitudes of souls are lost all about us, therefore let me repeat, *The crying need of the day is a genuine revival of old-time, Holy Ghost religion.* Nothing else can save us. Education won't and can't, or else we would be gaining ground gloriously, since we are making great progress educationally as a nation.

Sometime ago I made statement from the pulpit that our emphasis is wrong. Our educators and leaders, even in denominational schools to a very lamentable extent, are laying greater emphasis upon education than they are upon salvation. You know what we emphasize and stress most is what we bend our energies toward most. It is what we pull for, labor, toil and strive to attain. What we need to do is to lay the greater emphasis upon repentance from all sin, regeneration and sanctification; seeking God with all the heart, mind, soul and strength and endeavoring to do his will in all things. I'm not saying that we need less education; we need more of the genuine, and I pray that we may have it; but first and foremost, over and far above that we need more of the religion of Jesus Christ. So instead of laying the emphasis so strongly upon education and so loosely and lightly upon full salvation, it would be well to stop and consider a little, and shift our emphasis in a large measure. I'm sure we could not lose anything good and great, but we would gain. We would not only go far beyond our present spiritual standing as a church, a country and a nation, but our educational program would advance in like manner. We need God in our schools and our education just as we need him in everything else, and until such comes to pass I cannot see that we are going to gain ground. Nay, but we are going to lose. I would to God that we had a thousand schools today scattered over this country like Asbury College, which would turn out multitudes of young men and women full of the fire of God and educated and prepared to fill every place of trustworthiness and responsibility our country offers. This school is one of the few that stands for the Bible in its entirety, that keeps alive and aflame the revival fire, consequently her pupils are going out with the stamp and blessing of godliness upon them to win souls for Jesus Christ, to preach a full Gospel, to fill important places in life, and to let the world know they have been with Jesus, even while receiving their education.

If we are to have an awakening in Meth-

odism that shall bring us back to the Wesleyan doctrine of genuine holiness we are going to have some cleaning up to do. There is going to take place, or shall have to, the removal of lots of books and literature from our midst that is tremendously affected with the modernistic taint; there is going to be removed, or shall have to be, some leaders who are bent on our education instead of our salvation; who no longer hold to genuine repentance with a godly sorrow from the heart for sin; who reject most hurtfully sanctification as a second definite work of grace. Perhaps the only way possible for a cleaning up in Methodism, if indeed it is possible, would be for all God's children in her ranks to get under a burden of prayer and fast and intercede mightily with him. Yes, education is not going to save us, because we can plainly see that we are growing less spiritual as we advance educationally. I fear we are traveling the same road Germany traveled before the great World War. She let up religiously and spiritually, doted upon education, trained her youth in war, forsook the altar and forgot God, then said, "Might is right." If Germany had held on to her genuine heartfelt religion, had kept humble and godly, and had let God control her, then all the nations of earth could not have defeated her. God will always take care of the nation that puts her whole trust in him. And nothing short of divine love, grace, mercy, purity and the fullness of God in the human heart shall ever bring about peace. We are only going to be at peace with each other as we are at peace with God and his eternal truth.

This country—perhaps including every religious denomination—needs to come before God just like the king of Nineveh did when he heard the preaching of Jonah. I want to call your attention to just what happened, both to the king and his people. In the first place he believed God; second, he proclaimed a fast; third, they put on sackcloth; fourth, the king sat in ashes; fifth, they cried mightily unto God; sixth, they turned every one from his evil; seventh, which is the act of God: "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not."

Such a move on the part of the king and his people even moved God to the extent that he spared the city and her inhabitants. Talk about meeting conditions, but those people met them honestly, earnestly, sincerely, repenting with a godly sorrow from their very hearts and souls, and turning from their wickedness. No doubt that was the greatest revival old Nineveh had ever had. It reached from the heart of man to the heart of God: it reached from earth to heaven; it reached up to the king on his throne and down to every subject in his kingdom. They brought forth fruit meet for repentance and a genuine revival of godly salvation. It came by believing God, fasting, putting on sackcloth, sitting in ashes, crying mightily unto God, and turning from their evil ways. Such a move on the part of the church and our nation today will bring about similar results. And I know of nothing so important! We have got to meet conditions. God has got to know that we mean it. We must be sincere. Ministers need to preach unflinchingly and with ungloved hands against all sin, cry unto the people to repent like John the Baptist, point unto Calvary and the Lamb of God as the only means of pardon and regeneration, and to the blessed Holy Ghost for the one great, important, essential, effective, saving and keeping baptism. May God help us to meet conditions! Unless our pride is cast from us, our pomp and vain-glory; unless we look up from our education and realize that it is not saving us, and never will, and that we need God above everything else; unless we humble ourselves like David of old and cry, "Have mercy upon me, O God, according to the multitude of thy tender mer-

cies; and create within me a clean heart, and renew within me a right spirit," I cannot see but that we have reached the climax as a nation, and our downfall is certain. We have become wealthy, proud, ungodly and unthankful, therefore we are going to have to come down in the dust of contrition before God or we shall be abased. God has told us in no uncertain words, "Pride goeth before destruction, and an haughty spirit before a fall." Yes, we sorely need an old-time, sin-convicting, soul-saving, soul-purging, Holy Ghost, Pentecostal revival. God grant it!

Revivals.

BY D. ROGERS.

Revivals of religion are an imperative necessity. They are essential to the maintenance of sound doctrine, the progress of moral reforms, the conversion of sinners, the sanctification of believers and the perpetuity of the Church.

The term revival is derived from *revivere*—again, and *vivo* to make to live, literally to make live again that which was dead or dormant. Thus vegetation is revived in the springtime. Business is said to be revived, when, after a season of depression prosperity is re-established. So also the Church is revived after a period of spiritual declension when she is quickened into a new life and impelled to nobler activities in her mission of love and blessing to the world.

One method to promote a revival is to develop spirituality in the church. "Judgment must begin at the house of God." It must begin at the end of the church where the pulpit stands:

"Let the priests themselves believe
And put salvation on."

Then our official members—the standard bearers in the army of Christ—must be fully committed to the spiritual interests of the church, and the rank and file seek higher attainments in Christian experience. The ordinary type of piety does not meet the demands of an extraordinary revival of religion. A stream cannot rise higher than its source. The ruddy shepherd boy could never have slain the mighty Goliath without the hand of his God upon him. Samson could not have carried the gates of Gaza to the top of the hill before Hebron, with shorn locks and sightless eyes. "It is not by might, nor by power, but by my Spirit, saith the Lord of hosts."

"O may his sacred glowing light
In every breast burn higher,
Until believers all shall be
One flame of living fire."

Evangelistic Conference.

The General Evangelists of the M. E. Church, South, will hold their regular annual meeting at Memphis, Tenn., Dec. 20-21. These conventions are great occasions. They bring together the representative, authorized and accredited evangelists of the Southern Methodist Church. There is always a great program given. Vital questions are discussed. A number of the pastors and other high officers of the church are usually in attendance. The evangelists enjoy a feast of fat things and good fellowship. The revival spirit prevails, songs ring out, prayers ascend, strong sermons are preached, plans are laid for spreading the revival fires throughout Methodism. Men and ministers of other churches have declared that the M. E. Church, South, has the strongest group of evangelists in the U. S.

Dr. H. C. Morrison, the Editor of THE HERALD, is one of the number and is generally on hand speaking and inspiring the evangelists to hew to the line and to stick to the great fundamental doctrines of the Bible. Rev. Burke Culpepper, the Secretary, is always present to put pep and snap into the convention. Rev. Luther Bridgers is on the scene to lead the songs and to help steer the bark. Rev. John E. Brown, the spirited lead-

Special Assortment of Christmas Cards.

We have made up a limited number of packages of Assorted Christmas Cards, with envelopes. There are at least twenty-two cards in each assortment, and many of the envelopes are lined with colored tissue.

The sentiment on the cards carries a real Christmas Message. The designs are varied and attractive—holly, snow scenes, wise men, shepherds in fields, and Madonnas. This assortment is well worth \$1.50, but our special postpaid price is only \$1.00. When ordering ask for Assortment No. 211.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

er and founder of the Siloam Springs Institution, is frequently in attendance. His very presence suggests the thought of an intense evangelistic campaign. The inimitable Bob Jones, the "Billy Sunday of the South," is usually on the premises ready to speak on any proposition before the house. Rev. H. W. Bromley is a faithful representative of the body and is always ready to contribute something to the success of the convention. The venerable dean of the evangelists, the heroic and indomitable John B. Culpepper, occasionally shows up at the big convention. He always has something worth while to give the boys. He is greatly honored and esteemed by all the evangelists.

Time would fail to tell of Lovick Pierce Law, John B. Andrews, Albert Fisher, Swift, Swope, Carter, Kendall, and others who add to the interest of the occasion.

A number of song evangelists are always present to cheer the audiences and to furnish special songs as a flavor to the many-sided convention. All told, this is a unique, composite, compelling, potential and significant body. The eyes of Southern Methodism are turned toward this convention of the conquering crusaders of the cause of the kingdom of Christ. Let us pray that a great revival may sweep through the whole church. Dr. J. W. Perry, the honored Chairman of the Convention, takes a great interest in the welfare of the evangelists and exerts his power and influence to make the meeting a great success. Let all pray for this forthcoming convention.

Yours in Christ,
ANDREW JOHNSON.

The Almost Christian.

HERBERT J. MCNEESE.

"Almost thou persuadest me to be a Christian." Acts 26:28.

There are a great many people who are almost a Christian. They pay their tithe, care for the poor, attend God's house three or four times every week, yet not saved. Do you know, it is a sad thing to see such people outside the fold, yet we evangelists see this in most every meeting. And why are they outside the fold? Some through ignorance of the way into the fold, some through procrastination, others because they think that is all God asks of them, just to do about as near right as I can. To the first class I want to say, seek God, confess your need and your sins, repent, and God will save. To the second class, I give the words of the Bible: "My Spirit shall not always strive with man." To the last class, I say, God wants you, dear heart, and not merely your money and gifts.

Can you not picture yourself, if you are in this class, so near Heaven, and yet—the words of this song be true, "Sad, sad, sad would it be, no room in Heaven for thee, no room, no room, no room in Heaven for thee."

It is a fine thing to subscribe to good holiness papers like THE HERALD, but my friend you may be lost reading a Herald, because you did not obey its wonderful teachings. I appeal to your conscience, dear friend, a—I plead with you in Jesus' name, be ye reconciled to God this hour while you have time and opportunity.

THE MILLS OF THE GODS.

(Continued from page 3)

ed, the old mule, a few chickens, and an old cow, represented their entire resources; but in a way, the two were happy; just why, they could not themselves understand.

It was the close of a beautiful autumn day; the sun had cast a lazy spell over the silent mountains; every color of the rainbow was etched against the near-by forests; the early frosts had shown their biting visitations and given them the touch of a master artist. The sun was sinking behind the pine-covered peak which towered in the distant west. The boy was returning from the woods with some choice game he had bagged, as he was a skillful marksman. He had been schooled in the use of fire-arms, as the cabin had always been well supplied and, with this qualification, the table was never without plenty of wholesome food—as well as fish from Lost Creek, as Wally Hargit was quite an expert in dealing with the finny and furry tribes.

"Wat de ye think, Mom? I saw some fine dressed strangers looking over our back field, as I was comin' home. Wonder wat they're after?"

The mission of the strangers was a mystery for many days.

(To be continued)

A Visit to Bryan's Birthplace.

ANDREW JOHNSON.

The world from time immemorial has honored its heroic dead. Pilgrimages have lined the pathway to towering monuments and mausoleums that mark the high points of human history in its march across the centuries.

The late William Jennings Bryan merits a place among the truly great men of the American nation. For more than thirty years he was a prominent figure in the lime-light of political events. He advocated a number of needed reforms and moulded public sentiment on many moral questions. Vast multitudes on numerous occasions were touched and moved by the matchless oratory of the peerless leader. As one of his many admirers we could not afford to pass so near his old home without making a visit to the famous historical spot where he first saw the light of day. The little city of Salem in Southern Illinois holds the high honor of being the birth-place of this noble man of whom we write.

During our visit to Salem we lectured on "Evolution Outlawed by Science" in the Presbyterian Church of which he was once a member. The pulpit of this church was presented to the congregation by him. From that sacred desk we propounded the old-time doctrine of divine creation as recorded in Genesis and defended with all our might the cause which was so near the heart of the great Commoner. We pointed out the twelve Fatal Gaps in Darwin's theory, an unproved hypothesis, now being discarded by science itself.

The very fact that we stood in the foot-prints of that powerful champion of reform inspired us to renewed efforts in the fight for the faith of our fathers. There before us sat the old school-mates and life-time friends of Bryan drinking in every word that fell from our lips and ready to applaud us as we put the crown of honor and praise upon the splendid career of their former townsman and first citizen. Dr. Thomas, the pastor, presided at the meeting. When the lecture was over among those who rushed forward to shake the hand of the speaker was Mrs. Chance, who said with religious fervor: "Your Bible reads just like mine."

The next day Rev. H. E. Burge, Mr. C. E. Chance, a leading citizen and a staunch friend of Bryan and the writer, went around the Bryan home and had our pictures taken in the front of the building. We stood there as a representative trio—pastor, laymen and

evangelist—for the grand old historical faith of the Bible for which Bryan so valiantly and faithfully fought.

Then the camera was turned on the writer alone as he stood with bared head and up-lifted hand, affirming his allegiance to the cause which W. J. Bryan loved and swearing eternal vengeance on the destructive modernism of the day.

From a Western Editor.

Rev. W. H. Nelson, D.D., Editor of the *Pacific Methodist*, in speaking of the recent annual conference held at San Jose, has this to say of Dr. Morrison's ministry, in the *Nashville Christian Advocate*:

"But the Conference lived up to its name at San Jose. It was not only pacific, but it came pretty nigh being religious, and there was a reason. Dr. H. C. Morrison, of Louisville, Ky., preached twice a day. Dr. Morrison is without doubt one of the greatest men in our Church; of commanding presence, he has grown old not only gracefully but handsomely. He not only looks like a preacher, but he dresses like one; and when he stands in the pulpit he looks exactly as you would like to have your preacher look behind that throne of power, the pulpit. We had never heard Dr. Morrison preach before. Of course we have always loved him and admired him and expected a great deal from him. He lived up to his advance notices, and then some. Dr. Morrison does not preach short sermons; but if every preacher who preached long sermons preached as well as he does, there would be no complaint as to length. He knows the Word of God and how to interpret it; he knows doctrine, and he preaches with cogency of argument and strong logic. The thing that surprised us most was his sense of humor; it is spontaneous, natural, and scintillating; but finally the secret came out: he has a good deal of Irish in him. But the best thing about Dr. Morrison is that his sermons are intensely spiritual, and, believe us, he had the preachers and the laymen of the Pacific Conference on their knees many a time. Bishop Hay said on Sunday night in the closing session that the marvelous spirit of the meeting was due to the sermons of Dr. Morrison, and his presence among us was a heavenly benediction. Dr. Morrison goes to the Arizona Conference and will spend three months on the Coast holding meetings in some of our largest churches."

"The Beauty of Holiness."

EDWARD SEARLE.

It is strange to what lengths some preachers will go to avoid plain scriptural truths and yet, not neglect them altogether. I attended a church in Cleveland not long ago where the minister made the above words the subject of his discourse. Seemingly knowing nothing of the true spiritual meaning of the words, he spent the time pointing out the beautiful adornments of religion, such as John's description of Heaven or magnificent edifices, expensively adorned—of the beauty of the church service in its symmetry and euphoniousness, ridiculing extemporaneous prayer as inadequate in dress and uncouth in sound, etc. He used as his argument that God had made everything beautiful and therefore man should do his part in the arrangement of worshipping such a God. His platitudes were quite plausible from his point of view, but to one who has been "born again" and become a "new creature in Christ Jesus," they were far from satisfying or to a hungry heart panting like David of old, after God and true holiness.

This morning I passed a church that is the mother of modernistic ideas and saw the announcements for the Sabbath on the bulletin board where the sermon subject was given as "The Holiness of Beauty." Such a travesty upon plain Bible words, but then, what can you expect of "Blind leading the blind!"

I could not afford to take the time to hear that sermon.

There is, however, a "Beauty of Holiness" that is far more wonderful than externals could ever make, and this beauty is noticed by the saved and unsaved whenever they come in contact with it. It takes place in the heart and it shows in the voice as well as in the words spoken. It shows in a holy calmness displayed under stress—patience in tribulation, in a mighty faith in God—and a perfect trustfulness in his care and guidance; in perfect love toward God and mankind, even to that of loving your enemies. But, "this isn't natural," someone says. To be sure it is not. It is supernatural—as are all things pertaining to the grace of God.

When the modernist or the scientist take the supernatural from religion they rob it of its divine origin and power and it immediately becomes a *man-made affair*. Until we can convince the world that the common acceptance of religion is not the religion of the Bible, but is man-made, we will not be able to convert it to God.

Bishop Candler at His Best.

The year 1927 marked the issue of a small volume under the name of Bishop Warren A. Candler which we think represents a climax in the splendid constructive thinking of this good man. The book is entitled "The Christ And The Creed," and it originated in the Jarrell Lectures at Emory University last spring.

Bishop Candler starts his series of deliverances with the quotation from Grotius that "incredulity has in it something voluntary." He makes a wonderful case for the Christian faith.

An intelligent presentation of the Christ of the New Testament is the theme of the hour. We are fortunate to have a man of Bishop Candler's scholarship and, more important, his intellectual power, come forth and present this theme as it is presented in this book, free from the artificial theology of the middle ages and sound in its adherence to historic Christianity. Bishop Candler's book, "The Christ And The Creed" is alive and up to date in its treatment of the issues involved. Price, \$1.25. Order of Pentecostal Publishing Company, Louisville, Ky.

JOHN PAUL.

What Shall I Buy For Christmas?

Very soon all over the land the question, "What shall I buy for Christmas?" will be demanding a solution. Among the many articles which you may be considering, may we suggest the peculiar suitability of the Bible? Holding as it does so important a place in the Christian experience surely nothing could be more suitable as a gift to a member of the Christian fellowship.

It is true that the Bible is already very extensively used for Christmas gift purposes, but it is remarkable to find, however, how many Sunday school children are still without a Bible of their own. There are multitudes of older folks who are still trying to read Bibles with fine print they had purchased or had given to them years ago when their eyes were younger and keener. To such, a large print edition would certainly be a comfort, and a most appreciated gift.

There are many Sunday school teachers who are trying to get along with a Bible that is altogether inadequate to their needs. How much they would enjoy an edition which has teachers' helps that would make their Sunday school work a joy instead of a drudgery.

Just as a reminder, therefore, we suggest that you include the Bible on your Christmas gift list.

IF YOU WANT SOMETHING

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

REPORTS FROM SOUL WINNERS

MT. CARMEL HOLINESS CAMP MEETING IN THE MOUNTAINS OF KENTUCKY.

The Third Annual Holiness Camp Meeting under the auspices of Mt. Carmel Church and High School, Lawson, Ky., was held at the school grounds August 21-31. This camp, under direction of the president, Miss Lela G. McConnell, has been graciously sealed by the mighty presence of the Holy Ghost. During the entire ten days the Shekinah glory rested on the meeting. Each day brought forth new surprises as the Spirit of the Lord continued to manifest his control over each service. Rev. W. B. Weaver of Bethlehem Methodist Church, Detroit, President of the Romeo Camp Meeting, was the evangelist. He is a faithful preacher of the doctrine of entire sanctification and as he proclaimed day by day the beauties of holiness, the Lord honored the word by convicting souls for their need of regeneration and entire sanctification. Sister Weaver was also a great blessing to the camp through her heartfelt interest and her grip of faith as she caught the vision of the great task of evangelizing these sturdy mountain people. The stirring music by the Mt. Carmel Quartet brought much blessing in the services.

Among those who sought the Lord in his saving or sanctifying power was a precious woman, a near neighbor to the school, who was gloriously sanctified wholly, and shouted the praises of God as she felt the bondage of years drop away and the emancipation of her soul accomplished. Two morning services of the camp were devoted to the reports from the workers of the out-post stations, a part of the evangelistic program of Miss McConnell for the spread of scriptural holiness in the mountains. These services were filled with the voice of praise from the willing and faithful workers as they told of their experiences in answered prayer, the presence and power of God upon their work and of the souls who found salvation through their word, out in the front-line trenches of this Gospel warfare. Seventeen of these stations were maintained throughout the summer and nine of them will continue through the winter.

The guests came from far and near. Some walked long distances; others came on mule back along the steep mountain trails, and in wagons over the ridges. Two parties came through in cars from other states. Other guests came from the immediate and adjoining counties. The two dormitories were ample for the entertainment. A precious spirit of Christian fellowship prevailed and the home-like atmosphere was enjoyed as the guests took part in the simple duties about the dining room and kitchen. Through the new light given through souls being convinced of the reality of full salvation and through the melting away of old prejudices, we feel this third annual holiness camp meeting to be a long and decided step toward the fulfillment of the promise God gave Miss McConnell in the beginning of the work. Josh. 17:18—"But the mountain shall be thine; for it is a wood, and thou shalt cut it down; and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong."

Miss Mary Vandiver, Sec.

HAPPY AND PROFITABLE YEAR.

To my good friends throughout the country I want to say that I have just closed the happiest and most profitable year of my evangelistic career. God has been unusually gracious in blessing my efforts, which have been devoted more particularly to helping the youth of our churches come to definite knowledge of a very real Christ in the heart. There is no more wonderful work than with the young people. To my mind there is a portentous awakening among them throughout the land as they are seeking the serious realities of the Christian religion.

I would like to call attention especially to my last three conventions held in south Louisiana, in the Lake Charles district. The young people had held prayer groups and made special preparation for these meetings for weeks, so when the opening hour came there was a fine spiritual atmosphere and a high degree of enthusiasm.

The first convention was five days in the small town of Roanoke. Young people attended from a radius of fifty miles. Out of this came thirteen dedicating themselves to life service in the work of the Kingdom. Next point was at Edgerly, another village, for three nights, in which two young women were converted. The high pinnacle of the series came at Longville the last week-end. Delegations came from many points. It was a wonderful sight to see these consecrated young people gathered here and there through Sunday in prayer groups and doing personal work. Each service was an epoch, but in the closing night service God's spirit swept the place. Sixteen of the choicest young men and young women were converted, and six gave themselves for full time life service. There was weeping and rejoicing until a late hour.

Much credit for leadership among these young folk is due to Mr. and Mrs. Fred Weber, Mr. and Mrs. Seaman Mayo and "Uncle Ben" Mosier. Laymen of Lake Charles, who literally gave themselves without stint, almost at the sacrifice of their own personal interest, to keep these young people active. With house parties, camp fires and various social events they keep them welded together, but always with the spiritual note in the foreground. It was a wonderful sight to see a Halloween camp fire on the Weber farm close out with an impressive prayer service, after singing hymns and having personal testimonies. We attributed the success of the last Sunday

to the fact that in a house-party Saturday night between twelve and one o'clock a group of these young folk were on their knees in earnest prayer for their comrades and friends.

May God grant to our young people in the Epworth Leagues and other organizations a new conception of the joys in holy living and personal service.

James V. Reid.

ROYALTON, MICHIGAN.

The Evangelical Church of Royalton, Mich., was indeed happy to have Miss Imogene Quinn, well known "Hoosier Evangelist" of Indianapolis, return to us for a two-weeks' revival campaign after conducting a successful revival here seven months ago.

Miss Quinn again so fearlessly preached the word and with such simplicity and power that sinners were converted, believers sought the'r Pentecost, and the entire church and community were greatly blessed. A goodly number of adults were baptized and united with the church in the closing service.

The evangelist remained over one night and gave her "Life Story" to a very large, appreciative audience. That this service was most interesting and fruitful was proved when at the close of the message a splendid group of young people publicly dedicated their lives for whatever service God might call them.

Besides the free-will offering given Miss Quinn for her services here, the congregation also presented her with an extra purse with which to increase her fund for a trip to the Holy Land which she contemplates in the near future. Our prayers and love will follow our little lady preacher wherever she may go.

M. R. Everett, Pastor.

REVIVAL AT LANGDON M. E. CHURCH, WASHINGTON, D. C.

Langdon M. E. Church is located in a suburban resident section of Washington, D. C. It is a family church with about 140 names on the church records. Rev. Fred Ronald Barnes has been the pastor of this church now for two years. Two brothers, Rev. E. Richard and Rev. Harold R., have adjoining circuit charges in Northern Pennsylvania in a part of the Central New York Conference of the M. E. Church.

Several months ago the Official Board of the Langdon church extended an invitation to the pastor's two brothers to assist in a revival effort, and they were granted leave of absence to accept this invitation. The pastor and people prepared the way for this special effort of revival by several cottage prayer meetings each week preceding the time set, October 28th to November 13th. There is a loyal group of lay folk in this little church who are in earnest about making their church a real soul-saving institution, and are standing by and upholding their pastor in his faithful leadership in this endeavor.

The meetings were opened at the regular worship service on Sunday morning, October 28th. The preaching was merely the plain Gospel on such subjects as Sin, Repentance, Confession, etc. On Wednesday evening the Christians were called to the altar in a consecration and prayer service, and on Thursday evening the first call was given for seekers. Six responded to the invitation to come and seek Christ as their Savior. Interest and attendance increased throughout the time of the meetings. The meetings closed on Sunday night, the 13th, with a Spirit-filled service from start to finish. There was the largest response to the altar invitation of any time during the revival. Including about 20 children on children's night there were about 60 seekers at the altar of prayer during the entire time. There were several parents who came forward on Home Night to pledge the establishment or continuation of Family Altars. It is the feeling of the pastor and people of Langdon church that this special effort is to be only a beginning of a continuous program of soul winning the year round.

This is the first time that these three brothers have labored together in this way, but they feel that this is only a beginning of a Life-Ministry of evangelistic efforts. During the revival at Langdon, the pastor, Rev. F. Ronald, took charge of the music, Rev. E. Richard took charge of the children's work and preached on "Booster-Home" night when the children sang their Booster songs. Rev. Harold R. did the preaching, outside of this one night.

REPORT.

I am writing this report to inform you I have not backslid or gone out of business for my King or his kingdom. It has been sometime since I reported my work, but I have been busy about the Master's work. I was one of the preachers in my two last camp meetings. Hillcrest, Ill., camp was a good one, my co-workers being Rev. Montgomery, of St. Louis, a most godly man and a good preacher. Prof. R. A. Shank and wife had charge of the singing and there are no better singers in the field. I enjoyed working with them and the good people of Hillcrest. They said it was the best camp they had had in years. The altar was full a number of times and many were blessed. In all we had a good camp. I had to leave on Thursday before the closing Sunday in order to meet my engagement at Circleville, Ohio, camp. This camp started in a bloom and ended in a glorious climax and victory. The long altar was lined almost every service. This was one of the greatest camps I have been in for years. But why? Howard Sweeten was my co-laborer and a better one cannot be found in the movement. Rev. Charles Slater had charge of the singing and to say it was well done is putting it mildly. Old Slater is a wonder, three in

one, a number one singer, a great preacher and a missionary all over. My! how I enjoyed laboring with these good, true servants of our Lord. This camp meeting board is one of the greatest I have ever been with.

After closing this camp I hurried on to London, Ky., to the seat of our conference; here we met all our brethren and had a good time. We had a number one conference in every way. When the appointments were read I was read out for Carter's Chapel and Berry. Thanks to the powers that be for this appointment. When they ask me where I was sent I tell them to two of the best churches in the Kentucky Conference, but as we have told them, there is great room for improvement. God is blessing us in our new field of labor. Berry gave us a glad surprise at the close of our last Sunday evening services with a nice and needy donation and assured us there was more to follow, and we heard it whispered at Carter's that they were fixing to pound some more life into the Roberts family. My presiding elder assured me I would be taken care of by these good congregations and they are proving it every time I am with them. They, with my good Bishop and presiding elder, have placed me under great obligations. Pray for me, brethren, that I may be able to administer unto them in spiritual things and be true to the great task the church has entrusted to me. We are planning to have a revival in each church. Just closed a good meeting with Brother Ishmael at Rockbridge Church, a number blessed. If we could have gone on another week I believe we could have had a great revival. Bro. and Sister Ishmael had charge of the music. Blessing on our good editor, paper and readers.

T. P. Roberts.

EVANGELIST EARL E. CURTIS' REPORT.

Sunday night, November 6, I closed a series of meetings with the Nazarene Church at Beacon, N. Y., Rev. Paul Moore, pastor. God was with us in mighty power from the very beginning; some beautiful cases of salvation and sanctification. The last night fifteen came to God and the Lord favored us with a wonderful altar service.

Paul Moore is one of the greatest pastors in the world, and I am sure his church will bear me out in this statement. God is literally working miracles through him and his splendid people in that place. I am not acquainted with a pastor who spends as much time in prayer as Paul Moore does. A number came over from Spring Valley two Sundays and God made them a real asset to the services. Clifford Smith, of Spring Valley, is one of the most wonderful, from every standpoint of view, laymen in the world. Several attended regularly from Poughkeepsie. The last Saturday an old friend of mine drove three hundred miles to be with us the closing day. There was no pull nor tug for finances, and besides taking good care of the evangelist, \$160 was given the pastor as a love-offering. The evangelist was unanimously called back for next year. I sincerely believe that a God-called, God-fearing evangelist can have a revival anywhere top of dirt with the co-operation of such a pastor as Paul Moore. The Lord bless his people everywhere.

Yours seeking the old paths,
Earl E. Curtis.

BROTHER PICKETT REPORTS.

I have preached this year in Kentucky, Ohio, Virginia, West Virginia, New Jersey, New York, District of Columbia, Illinois, Pennsylvania. Among other lines of work I visited eight camp meetings in the interest of a Protestant movement. I have also brought out the past year three books: "Why I am a Pre-millennialist," "Al Smith and the Presidency," and "The Antichrist." This last is a subject on which a vast lot of nonsense is being talked. People ask me, "Don't you think Mussolini will be the antichrist?" No, no more than I think you will go to heaven in an airplane. The antichrist is a great religious leader. St. John says, "All the world worshipped him," etc. Who would worship Mussolini? Not even a crazy Italian. A man said to me recently, "But you know the antichrist is to be a Jew." No, I don't; I know he is not to be a Jew. The antichrist is to be a world king. And this is the "time of the Gentiles," the time when the Gentiles rule the world. The Jews will have no king till Jesus returns. Study Hosea 3:4, 5, Ezek. 21:25-27. The next king of the Jews will be the king of glory. Read my book, "The Antichrist," and let it settle all this nonsense about a Jew, or Mussolini being Antichrist. Order of Pentecostal Publishing Co. \$1.50.

But I started to say, that I will be glad to make dates with churches for from two to six or eight of my Bible expository sermons. Southern dates preferable for winter. I have been a Bible student 62 years, a Christian 57, a preacher 51. Praise God I know, believe and love the old Book.

Amazing Grace.

"Amazing Grace" is one of Dr. Ridout's latest and best books. It contains the cream of his writings and study of twenty-five years. For the Holiness people it is a book to instruct, inspire and set the soul on fire. Price \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

THE PENTECOSTAL HERALD

Published Weekly by
Pentecostal Publishing Company
523 So. First St., Louisville, Kentucky.

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(Continued from page 1)

gelical vital faith which insists on the regeneration of the individual. The church is swarming with teachers in summer schools and Sunday school training schools who speak lightly of that great change of heart that our Lord Jesus Christ calls being "born again" and declares is absolutely essential in order to entrance into the Kingdom of God.

I think it will be generally agreed that men must be sincere in matters of religion. Their souls' salvation depends upon their sincerity. Saul of Tarsus was wrong, but he verily thought he did the will of God and believing this he persecuted the church. His sincerity, the honesty of his soul in the matter, opened the way for the Lord Jesus to appear to him in gracious saving power. Hypocrisy, in the very nature of things, is hateful to God, and blocks the way of any possible approach. The sincere man, if he is wrong, offers fruitful soil for the sowing of the seeds of truth. Men in matters of religion must have a good conscience. They cannot afford to hush the voice of conscience, to trample upon their own firm beliefs, to give up what they believe to be essential, saving gospel truth, and accept that which contradicts their Bible as they understand it, and is in direct opposition to the religious experiences that they have enjoyed and find so necessary to peace of mind and rest of soul, and follow the leadership and contribute to the support of what they firmly believe to be false and dangerous teachings which must lead to the destruction of human souls. Can any honest man, bishop, editor, church secretary, district superintendent, presiding elder, pastor or lay leader demand of their fellows that they shall surrender their belief in the teachings of our fathers who set on foot and carried forward the greatest revival known in the church since the days of the apostles? Shall they tear out of their hearts by the roots the faith that is in them, repudiate the experiences that have been wrought by the Holy Ghost, and give themselves over to negations, to denials of all these essentials of our Christianity and follow some will-o'-the-wisp, hide-and-seek teaching that absolutely contradicts the Holy Scriptures, their belief in them, and the experiences that they have found by believing the Bible and trusting in the Christ of the Bible? My dear sir, it seems impossible that sane men, Christians or otherwise, should make any such demand.

I am positively confident that any true Christian, yielding to such demands, would forfeit not only his faith, but his Christian experience. He would turn back from following his Lord and in the end would recrucify the Lord who has bought him in the agonies of the Cross. For one, I believe that godly men and women throughout the church, North and South, should rise up in rebellion against every phase of modernistic teaching and leadership. I believe that the teaching of the modernists is a menace to all spiritual life; that it is undermining the faith, breaking up the authority and sacredness of the home; that it is polluting society, corrupting politics and lifting the floodgates of sin and crime on every hand. Destroy the belief of men in the Bible, weaken or

FOR VIGOROUS DISCUSSION IN THE PENTECOSTAL HERALD, 1928.

Should Christian People be Compelled to pay Infidel Schoolteachers to destroy the faith of their Children in the Bible?

Has the Theory of Evolution been established as Scientific Fact?

Should the Devoted Friends of the Liquor Traffic be employed to Enforce Prohibition Laws?

Is Judge Ben Lindsey, an Evolutionist Skeptic, a Menace to the American home?

The above topics are live issues that ought to claim the attention of every thoughtful man and woman of the nation. These will be discussed by able writers. Do not fail to renew your subscription by January 1st.

take away their trust in Jesus Christ as a Savior, pluck a wholesome fear of God out of their hearts and you have brought in the wreck and ruin of all things sacred. You have prepared men for the sowing of the seeds of all sorts of unbelief and lawlessness. You have gotten men ready for a most dangerous brand of socialism, the ignoring of authority of every kind, the bringing in of Bolshevism, the wreck of nations, the turning back of the wheels of all true progress, the tearing of our beautiful flag from the pole and the destruction of our nation. We must fear God and keep his commandments if we expect the blessing and leadership which are so necessary to our individual salvation, the sacredness and happiness of our homes, the preservation of high ideals in our society, the safety of our nation and everything that means the progress of civilization, the uplift and betterment of mankind.

Is it at all probable that the modernists will ever confess their wrong and come back to faith in the Bible, their belief in regeneration, the deity of our Lord and the Atonement he has made upon the Cross? But we must continue this discussion next week.

Faithfully yours,

H. C. MORRISON.

Eight Great Days With Dr. Shuler.

Spent eight days, covering two Sundays, with the famous Bob Shuler, D.D., pastor of Trinity M. E. Church, South, Twelfth and Flower Streets, Los Angeles, Calif. They were great days! Shuler is one of the most interesting men one will meet in a lifetime. He is perfectly frank, perfectly honest, perfectly fearless, and absolutely for the Word of God from lid to lid.

He has somehow gotten the notion that the preachers of the Gospel ought to cry out against sin in high places and low, in the church and in the world. He exalts the gospel above all things—men, devils, sin, everything. Jesus is the center of his message, and the people flock to hear him by the thousands. Church, gallery, Sunday school room, chairs, pulpit platform are filled with people. If his church held five thousand no doubt it would be filled. He has a great Radio audience and not only broadcasts all of his sermons, but several messages each week to a great audience of people scattered over the state.

Los Angeles, with its more than a million inhabitants, is one of the most interesting cities in the nation. It is surrounded with other cities of teeming population, with ocean in front, and the snow-capped mountains for a background, and an occasional tremor for variety. On the night of my arrival I slept on the seventh story of the Angelus Hotel. The next morning on awaking, I found my bed rocking under me with a peculiar sensation. I looked at my door and saw the leather tag on my key swinging like the pendulum of a clock. "Earthquake," I exclaimed! I arose at once and, on looking out from my window, the buildings about me seemed to be quiet and unmoved. The tremor was over in a few seconds.

We had services at Trinity at 3 in the afternoon and at 7:30 in the evening. We had splendid afternoon congregations and great crowds at night. Frequently the long altar was filled with people seeking pardon or perfect love, and quite a number were blessed. I have not found a church in twenty years more ready to enter into a revival meeting. It was generally supposed if the meetings could have continued three or four weeks that hundreds of souls would have been saved, but I had other engagements and other work was scheduled for the city. I was asked to return in the future for a longer stay, and if the Lord wills I shall be glad to do so.

Some people have an idea that Dr. Shuler is a sensationalist. This is not at all true. He does discuss moral issues and civic righteousness, but the thing about him that draws the crowds and holds them is his earnest preaching of the old, powerful gospel of Christ.

He publishes a monthly magazine which has a wide circulation and sells at the Magazine stores. It is a literary live wire. Write to 12th and Flower Sts., and get a copy. If you read one you are almost sure to become a yearly subscriber.

While at Trinity I had the pleasure of meeting a number of old Asbury boys, among them Donald Householder who is doing a fine work with the young people at Trinity; Claude Young, who graduated last year at Asbury, is assistant pastor of a large church in Pasadena, and is attending the University of Southern California. He had me down for dinner and an address at a large gathering of graduate students, with a number of professors. Bob Young is taking a degree at the University and serving as pastor of an excellent church at \$2,500 a year, and a beautiful new parsonage. I had the pleasure of taking dinner with Bob and his wife, both of them much loved Asbury graduates. They have two as fine little boys as I ever saw, both of them facing toward Asbury College. Brother Young will not let his school work keep him out of his full salvation camp meetings next summer.

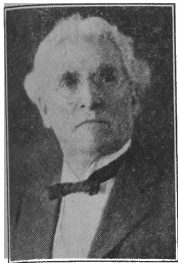
I went over and preached at the Bible Conference and Holiness Convention in the Free Methodist College, to a wonderful audience and we had a gracious meeting.

Let THE HERALD family pray for God's blessing to be upon Bob Shuler, Trinity Church, and the great work going on there. When you go to Los Angeles go to Trinity Church, corner 12th and Flower Streets,

Monthly Sermon.

A WHOLESOME FEAR OF HELL.

Text: "And these shall go away into everlasting punishment." Matt. 25:46.



The fear of punishment has a powerful restraining effect upon those who are criminally inclined. If a group of young men planning a bank robbery should become convinced that if they carry out their plans they will be captured and shut up in prison for a period of twenty-five years, they would quickly decide not to undertake the robbery. If a man planning the murder of his fellowman should be made to feel sure that if he committed the murder he would dangle at the end of a rope or be strapped in an electric chair and the current turned on he would hesitate long and seriously before committing the murderous deed; in fact, he would not commit the murder. The few murders committed in Great Britain, and the quickness and regularity with which murderers are punished by the British Government, is positive proof of the truth of my statement.

Criminals in planning crimes always plan a way of escape. They time their wicked action when they think detection is most unlikely. They take advantage of the darkest hour, wear disguises, creep stealthily upon their victims and in every possible way seek to escape detection and merited punishment for their criminal deeds.

We have a high tide of lawlessness in this nation because we have a low tide of law enforcement and the prompt and adequate punishment of criminals. There are such combinations of the bad element of the country that witnesses are afraid to appear upon the witness stand and tell the truth about those on trial. Jurymen are hard to find who cannot be tampered with. Great criminal lawyers are aiders and abettors in crime because of their skill in hindering the prosecution of criminals and law enforcement.

In this nation there is murder about us everywhere in every class of society because the violators of law expect to escape punishment. There are postponements of trial until the public loses interest in the case; witnesses die, move away or are bought by those who would be damaged by their testimony. The edge of prosecution is dull, and not unfrequently there are financial considerations that hinder the moving of the wheels of justice and so, as I have said, we have a high tide of crime because we have a low tide of the enforcement of law and the punishment of criminals.

I might also mention the fact that pardoning power is used in this country in a most shocking way. It is entirely overworked and because of all these hindrances to prosecution and punishment, the criminally inclined feel that they can rob, murder, burn and destroy and by some means go unwhipped of justice and become more bold in crime, while an army of youth growing up and observing conditions in this particular, believe they can enjoy the loot of their robberies with little probability of punishment; so the criminal class is constantly increased to a vast army that jeopardizes life and property throughout the land.

There is much complaint of the breaking down of home discipline; that the mass of the rising generation is growing up without parental restraint and guidance, running at will and doing as they please. You cannot have a well governed home without regulation for the order, peace and happiness of

the family. Children must learn obedience even if it calls for punishment. We understand that punishment is quite out of fashion these days, but the Bible speaks plainly of the advantage of the wise use of the rod. The child who does not obey its parents will not obey its teachers, and the child who does not obey its teachers will not obey the police, and the child who has grown up to disobey parents, teachers and the officers of the law, will not obey God; thus we have come to have a riot of sin in the home, a lamentable condition of disobedience and wickedness in the school, of lawlessness in the land, a general rebellion against God, and a rising tide of unbelief and wickedness which threatens the very foundations of our great republic. This spirit spreads throughout the world in a spirit of communism and anarchy which seeks to tear the very foundations from beneath the whole superstructure of civil government and well ordered society. There was a time in the memory of this preacher when the ministers of the evangelical churches of this country did not fear to stand in their pulpits and preach faithfully to the people the Bible doctrine of future punishment, of a hell of torment awaiting the wicked and impenitent who trampled upon divine law and rejected divine mercy. There was cultivated in the minds of the people a wholesome fear of hell and it had a wholesome restraining effect upon the minds of those who were inclined to run rough-shod over the laws of God and man and devote themselves to lives of wickedness.

The teachings of our Lord Jesus are very plain on this subject. He does not hesitate to warn men that there is a place of future punishment, a lake of fire, a place of torment, of weeping, and wailing, and gnashing of teeth. We do not understand the mental condition of those religious teachers who ignore the teaching of Christ on this subject and yet claim that he is the Son of God, the Saviour of men, a trustworthy and reliable teacher on other subjects. If Jesus cannot be trusted to speak truthfully with reference to the future punishment of the wicked, he cannot be trusted to speak truthfully with reference to the future rewards of the righteous. If Jesus spoke in ignorance or with wilful deception on the subject of the place of punishment for those who live in sin and refuse mercy then, as a matter of course, he is untrustworthy in the whole body of his teachings. This way of religious teachers dividing up the words of our Lord and claiming that on some subjects he is trustworthy and on others he is not to be trusted, is illogical, unscriptural and confusing. No man claiming to be a religious teacher has any right to discount the teachings of the Lord Jesus on any subject. We fully believe that Jesus was the Son of God, that he was the source and fountain of truth, that all he said came out of divine wisdom, unlimited and absolute knowledge of the subject on which he spoke. With reference to Hell as a place of fearful torment there is no question in our mind but that our Lord spoke the truth. He knew, he loved men; he came to seek and to save them and he uttered faithful warning to those who refused to be saved.

God has implanted in the human breast mercifully and wisely a fear of punishment. This is a part of man's intelligence and a very important part. The fear of suffering guards and restrains intelligent people from the indulgence of appetite and propensities which would destroy their health, break down their morals, and disqualify them for usefulness and happiness in the world. Parents warn their children to keep away from the fire lest they suffer the torture of burning their limbs. They warn them to keep out of deep water lest they drown. They appeal to their fears, to their love of life and happiness. It would be strange if we did not have some teaching from our Lord Jesus with reference to the final fruits of a godless life. It is in perfect harmony with these in-

structions from our Lord that the Apostle has written, "The wages of sin is death." This does not mean extinction, but it does mean that sin is a dagger which stabs to death all capacity for happiness and life in its fullest and most blessed realization.

There are those who will tell us that Jesus, when he spoke of a pit of torment, of a lake of fire, of weeping and wailing, was using figures of speech. Very well, suppose he was. Could Jesus possibly use figures of speech that exaggerated the facts? Impossible! If Jesus used figures of speech when he spoke of a lake of fire burning with brimstone, what must the facts be? It is unthinkable that our Lord would exaggerate or overestimate the facts. If he should do so, he would be guilty of gross deception. So let it be understood that the figures which Jesus used to convey adequate conceptions to our mind were always in harmony with the facts; they were never exaggerations.

We are hearing much said of the importance of a great revival of religion; of the wickedness and lawlessness of the rising generation; of the great need of turning back the tide of unbelief and anarchy that is spreading through the nation and around the world. If we would have a revival that is so necessary, we must warn men of the final fruits of wickedness. We must call their attention to the teachings of our Lord with reference to the future state of the impenitent who die in their sins, regardless of the criticism and objection of skeptical people. We must tell men that a fearful doom awaits those who live in wickedness and die impenitent without the benefit of a crucified and risen Saviour.

If the preachers of this nation on Sunday morning and evening would stand up in their pulpits and earnestly proclaim the teachings of our Lord Jesus Christ and the inspired apostles on the subject of the future punishment of the wicked; if, without apology and with great earnestness, they would warn men of the hell that awaits the sinful, there will no doubt be protest and objection, but men will be compelled to think, the Holy Spirit will attend the Word, impress the truth, and there will be a turning away from sin. There will be an accumulation of influences that will lead to repentance which will lead on to saving faith, and there will come back to the world a wholesome fear of Hell and a revival that will be deep and lasting and blessed. Let the ministers of the Gospel be true to the teachings of Christ and we may certainly hope to see a blessed outcome as the result of a faithful proclamation of the Word of God on this subject of the future punishment of the wicked. Our Lord has provided salvation. If men reject his mercy, and choose to live in sin, their own choosing fixes their character and their character fixes their place of abode in the eternal hereafter.

The Spirit of Kindness

Should be instilled into the heart and mind of every child. In doing this people often overlook the fact that the dumb animals respond to kindness with almost as much gratitude as a human being. We do not know of a better way to help create this spirit of tenderness and kindness than to place in the hands of the growing boy or girl a copy of "Black Beauty," which is a most thrilling story of a horse. A grown-up cannot read this book without purposing in his or her heart to be kind to animals, and it increases one's desire to be kind to humanity.

You could not give a young person a book for Christmas that would be read with any more pleasure and profit, and at this time we have a most attractive edition that we are offering for 50c, postpaid. Try giving the book and see if you aren't more than gratified with the results of this gift.

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OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

ILLUSTRATED TEXTS.

Abbie C. Morrow Brown.

No. 1.

Text. "He touched her hand, and the fever left her." Matt. 8:15.

Story. A little girl fell seven feet from a slide, at school, and broke her arm in several places. The doctor could hardly set it and it pained her terribly. They took her to a meeting of prayer for the sick. After prayer, she said, "Mama, when sister prayed, Jesus touched my arm and made it well. I love him." She began to tear off the bandage. Her mother was frightened but the little arm was well.

Poem.

The pain left when he touched her hand,

He loves to have us understand,
He's the best doctor in the land,
For this will make us brave and bold,
To trust him as they did of old.

Prayer. Father, I thank Thee for Jesus, the Great Physician.

No. 2.

Text. "I am he that blotteth out thy transgressions." Isa. 43:25.

A girl who had not been taught to love Jesus ran away from home. One night she went to a Mission, and was saved.

She went home to her mother and said, "O mama, mama, God has blotted out all my transgressions." She was always loving and obedient afterward and that led her mother to Jesus to have all her sins blotted out.

Poem.

"Oh, hark, do you hear the Savior's loud cry,

He shouted that day on the tree,
'Tis finished,' he cried, bowed his head and then died,

And they who receive him are free.

"Take God at his word and believe on the Lord,

And know that your sins then shall be,

As God has declared, in his own blessed word,

Blotted out forever for thee."

Prayer. Father, I do believe that Jesus has blotted out all my sins.

No. 3.

Text. "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10.

Story. A lad went to a wharf and asked, "Have you a place on your ship? I want to earn something." "What can you do?" "I do my best whatever I am put to." "What have you done?" "Chopped wood." "What have you not done?" "I have not whispered once in school for a whole year." He was given a good place.

Poem.

"It is not beauty, health or fame,
That gives to any one a name,
'Tis humble worth, 'tis duty done,
A course with cheerful patience run,
By these the heavenly crown is won."

Prayer. Lord Jesus, help me to be faithful to each daily duty.

No. 4.

Text. "It is a glory to pass over a transgression." Prov. 19:11.

Story. A little girl had been badly treated by one of her schoolmates. A friend said to her, "I would never speak to her again, I would be mad with her as long as I lived." "O no," said the other, "I am going to forget as soon as I can."

Poem.

"If you were busy being kind,
Before you knew it you would find,
You'd soon forget to think 'twas true
That some one was unkind to you.

"If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it."

Prayer. Dear Jesus, help me to forgive and forget.

No. 5.

Text. "He will give his angels charge over thee, To keep thee in all thy ways." Ps. 91:11.

Story. A friend told me that she saw her little girl run over by a car. She ran out, in terror, but the little one was unhurt and said, "Mama, an angel lifted the wheels."

Poem.

"The city is noisy and crowded, and
The traffic will never go slow,
But in all our comings and goings, we

should never fear failure, or foe,
For God puts us in charge of his angels to guard us wherever we go."

Prayer.

"Praise God for the angels sent down from above,
To care for and comfort the child of his love."

No. 6.

Text. "Men see not the bright light which is in the clouds." Job 37:21.

Story. "Look, Robbie! the sun has come out," Bertha said. Robbie said, crossly, "There are a lot of clouds yet, I don't call that much sunshine." Bertha looked at the golden sunshine on the floor and said, "Well, Robbie, it's a good deal of sunshine if you sit in it."

Poem.

"Just a little ray of sunshine
Will dispel the deepest gloom,
If the heart be full of sunshine,
For sadness there is never room."

Prayer.

Father, let me always be a sunbeam,
In my home, or in my school.

No. 7.

Text. "He will not forsake thee." Deut. 4:31.

Story. Little Lotus Bloom went to a Mission school and was baptized. Her father was angry because she would not worship the idols and put her in a dark cave and every day asked her to give up Jesus. But in the darkness, and cold, and hunger, she was firm in her faith. When they took her out she seemed to be dying. Her father was sorry and sent for the medical missionary who saved her life.

Poem.

"God will not forsake thee, though friends may falter,
He is thy steadfast Friend, thy loving Guide,
Be faithful for his love can never alter,

To help thee, he is ever at thy side."

Prayer. Father, help me to be faithful in my small trials, as this little girl was in her great trial.

Dear Aunt Bettie: A year ago I wrote to page ten in *The Herald* and asked the cousins to join me in a "linen shower" for Mt. Carmel School at Lawson, Ky. They responded and we raised \$22.50 which I sent to Miss McConnell to buy linen for the school. I feel like it would be pleasing to the Lord for us to have another "shower" for the school. So I am going to ask the cousins to join me in this work for the school. Let us raise what we can to buy dishes and cooking utensils, as a token of our appreciation for the great work being done for the Lord at this place. You can have a part in this even if you only have a small amount to give. Jesus can take it and add his blessing upon it and no doubt it will reach to the uttermost parts of the earth. Last year I asked the cousins to send as much as ten cents each and what they raised was such a blessing to the school. For the benefit of those who have never read of the school will say that it is in the mountains of Kentucky in an isolated part of the county and their banner is "Holiness unto the Lord," and what you put into this work will be as treasures laid up in heaven. You may send money to me, which will all be forwarded to the school for the purpose of buying dishes and cooking utensils. I want to get this to the school for Christmas.

Mrs. Alma Hurst.
Yellville, Ark.

Dear Aunt Bettie: I am wondering if you will let me join your happy band of boys and girls so soon again? It seems I should have said the girls' happy band, for there are not many boys who write to the page. You may think I am coming back too soon but I have been asked by several to write to page ten again. I don't know why for there are cousins who can write a better letter than I. How many read a chapter or more in their Bibles each day? I have made it a rule to read some in my Bible every day. I want *The Herald* family to pray for me that I may be a shining light in this old world, and do my Master's

will. When we get *The Pentecostal Herald* I always turn to page ten to see if there is anyone whom I know, then when I have looked at all the names and the states they are from, I read all the letters first. I begin on page one and read through the entire paper. We sure have some fine sermons in *The Herald* each week; to read them is almost like going to church and hear them preached from the pulpit. I wish every one in the Union and foreign countries could have it to read each week. Mama is sending in her subscription for a renewal. We could not do without it; it has been coming in our home for a good many years. Boys, you that smoke, are you ashamed for the preacher of the gospel to see you smoking? or even see you with a sack of tobacco? I know a boy who is ashamed for the preacher to see him smoke for he hid it to keep him from seeing him with it. Now, girls, it looks bad enough for boys to smoke, and I hope there isn't one who reads this that smoke. I have known a few girls who smoke, but they didn't have any respect for themselves or the ones they were with.

Our revival meeting closed the fifth Sunday in July. The preacher was Rev. H. D. Sudam. I thank each and every one who wrote me on my birthday. I always try to answer all letters I receive. How many of the cousins do fancy work? I do, and enjoy it. I have several tatted baby caps to sell, price \$1.25 prepaid, cash with order. The first letter I ever had printed I sold a lot of my tatted. Aunt Bettie, please print this for me and I will promise not to come again till next year. If I were close enough I would give you a big hug and a kiss to print this for me.

Ruby Alma Dixon.
Rt. 2, Sweatman, Miss.

Dear Aunt Bettie: As my mother is renewing her subscription to *The Pentecostal Herald* I asked her to write a letter for me to the cousins. I'm a little West Virginia boy six years old. I go to Dawes M. E. Sunday school. I have a sister Katie five years old and a brother Robert nine months old. I'm anxious to see my letter in print. I also wish to hear from some of *The Herald* cousins. Will close with love to Aunt Bettie and the cousins.

John Edward Richards.
Miami, W. Va.

Dear Aunt Bettie: Here comes a little Georgia boy. My birthday is Sept. 11. Have I a twin? My mother takes *The Herald* and I enjoy reading page ten. I live near Clark's Mill. Wake up, Georgia boys and girls, don't let other states get ahead of us. As this is my first letter to *The Herald* I hope to see it in print. I hope Mr. W. B. is asleep when this letter arrives. Love to Aunt Bettie and all the cousins.

Edell Harden.
Rt. 1, Louisville, Ga.

Dear Aunt Bettie: Will you let a Tollesboro girl join your happy band of boys and girls? I have been reading *The Herald* some time and sure enjoy page ten. I am saved and sanctified and on my way to heaven. I ask interest in all the cousins who know the worth of prayer to pray for me that I may do more for Jesus. My age is between sixteen and twenty. The one that guesses it I will write to you. I am a member of the M. E. C., South. I am about five feet tall, have black hair, dark complexion, weigh 103 pounds. I go to Sunday school every Sunday.

Vivian Simpson.

Dear Aunt Bettie: I am a little girl from New Jersey. I know the Lord and know the Lord will guide. When Dr. Ridout and his dear wife were preaching at our little church he asked me if I had ever written to page ten. I always read it but had never written. But now since Dr. Ridout said to write I am. We have a nice church and Sunday school and most of my friends go there. Isn't it wonderful, boys and girls, to know Jesus will keep us along life's way if we will trust and obey. He answers my prayers and helps me with my school work. I am ten years old and want to serve him always. I will close for this time as I fear I have written too much.

Margaret Knapp.
2435 Hoyt Ave., Fort Lee, N. J.

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5. "How to Train and Save Your Child."
6. "Is the Bible Consistent?"

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

Dear Aunt Bettie: I guess my last letter was not printed, but my motto is, try, try again. I have not read *The Herald* for two years, so I don't know what is going on among the cousins. I sure would love to read *The Herald* again. I think it is a wonderful paper. The warm days are still here and I hope will be for a while yet. I suppose the cousins have all forgotten me, as my first letter was in print two years ago. Does anyone know the name of the man that wrote Home Sweet Home? My age is between twenty-two and twenty-five. Well I hope W. B. is on his vacation. You know why. He sure likes my letters. Cousins, all write to me and I will give you a speedy reply. So long.

Marie Lancaster.
12161 Kentucky Ave., Detroit, Mich.



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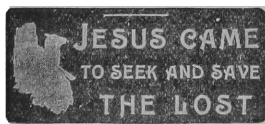
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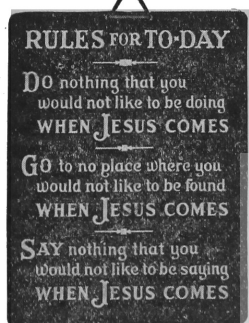
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THE LORD IS MY SHEPHERD

Every one will admire this series. Text No. 5135 is ornamented with a panel in colors showing two little children in prayer at mother's knee. No. 5136 shows Christ the Good Shepherd leading a flock of sheep with a lamb in his arms.

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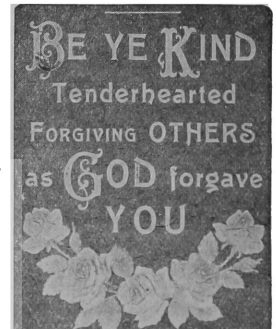
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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson XIII.—December 25, 1927.
Subject.—Christmas Lesson. Luke 2:1-20.

Golden Text.—Thou shalt call his name Jesus: for he shall save his people from their sins. Matt. 1:21.

Time.—B. C. 5.

Place.—Bethlehem.

Introduction.—Seeing that we do not know the month in which our Lord was born in human flesh, if we are going to celebrate any day as his birthday, Dec. 25th is as good as any. Unquestionably he was born in the summer time while the shepherds were in the fields at night with their flocks. The important thing is not the particular day, but the manner in which it is kept. The day is much more sacredly kept in the northern part of our land than it is in the southern. In truth, the South celebrates Christmas much as the North celebrates the fourth of July, with fire crackers and big frolics. It is wrong, and should be remedied. The world will have its own way; but Christians should make it a time of rejoicing in spiritual things. The poor should be remembered with substantial blessings. It should be a great time for meditation, prayer, and much preaching concerning his coming to save the lost world.

We would expect that such an event as the coming of the only begotten Son of God to our world would be heralded by prophets, God-appointed messengers, long before the time of his arrival. And such we find to be the case. In Genesis 3:15 we read the promises of God to Adam and Eve, that the seed of the woman should bruise the serpent's head. This is a remarkable prophecy. Children are usually spoken of in the Bible as being the seed of their fathers, but here it is reversed. Jesus was to have no earthly father, but was to be begotten of the Holy Ghost—his mother was to be a virgin at the time of his birth. How completely this agrees with the New Testament account of that event.

Abraham, "the friend of God," was apprised of the human coming of our Lord: Genesis 22:18, "In thy seed shall all the nations of the earth be blessed." St. Paul calls attention to the fact that Jehovah did not say "seeds as of many," but that this use of the singular, seed, made direct reference to Jesus Christ.

Jacob blessed his children just before leaving the world, and in his blessing to Judah left to the world a glorious prophecy concerning the coming of Jesus out of the tribe of Judah: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." In its spiritual sense this was literally fulfilled. Jehovah kept his eye on the tribe of Judah, and kept the high-priestly office alive, until Jesus the everlasting High Priest was initiated into the office by his baptism at the Jordan and his anointing with the Holy Spirit.

Isaiah is especially rich in prophecies concerning our Lord's coming. He tells of the virgin birth, chapter 7:14: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." He tells us, also, that he would be born of the family of Jesse, thereby connecting him with the royal line of King David. Isaiah's entire fifty-third chapter is a perfect picture of the life and death of the Christ,

from the manger to the grave. It reads as though the prophet had seen the entire history enacted, as a learned Chinese declared when it was read to him.

Nothing can be clearer than Micah's prophecy, chapter 5:2: "Thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." When king Herod inquired of the wise men where Jesus should be born, with no hesitation, they quoted this passage from Micah. And the sacred record says he was born in Bethlehem of Judah.

In the statements in the New Testament concerning the birth of our Lord every item of Old Testament prophecy was so completely fulfilled, that no unprejudiced mind can for a moment doubt the truth of the story. Story, did I say? History would be a far better word. So perfectly do prophecy and history dovetail into each other concerning these sacred matters, that I am persuaded there is no better weapon with which to fight the follies of modernism than a clear statement of these unanswerable facts. Ground our people in the Word of God, and we can win the day against all the high-browed foolishness of this age.

The first chapter of the Gospel according to St. John is a glorious statement of the Deity of our Lord. With what grandeur and sublimity he moves off in the first verse: "In the beginning was the Word, and the Word was with God, and the Word was God." In the fourteenth verse we learn that "the Word was made flesh, and dwelt among us . . . full of grace and truth." Nothing can surpass the eighteenth verse as given in the most ancient Greek versions: "No one hath seen God at any time; the only begotten God, the one being in the bosom of the Father, he hath declared him."

It is perhaps useless to enter into the discussion of the error in our calendar. I have dated the birth of Jesus B. C. 5, that being the usual way of dating it. It occurred in the fifth year B. C. In fact, our chronology as we now have it, is about four years off. You may correct it in any date for yourself.

Comments on the Lesson.

Matthew and Luke give us nearly all that we know from the New Testament concerning the birth of our Lord. Matthew's account is short, but clear. He writes somewhat as a book-keeper setting down accounts in his ledger. Everything of importance is given; but there is no semblance of sentiment or poetry. Luke is different. He does not write poetry, but he had a poet's soul. He weaves around the birth of our Lord a setting that is as sweet as the love song of an angel. In words so delicate that they would not bring a blush to the cheek of the most modest maiden, he tells the story of the expectant young mother on her journey to Bethlehem, and the coming of the Holy Babe that made his cradle in a manger. The story is sacred and so beautiful, that every human mother with normal instincts longs to look into that rude cradle upon the Babe that was wrapped in swaddling clothes.

It is wonderful how God sent his singing angels to break the glorious news to the shepherds as they watched their flocks in the fields by night. The kings of the earth and the great ones got no sky-born message; but the glory of God shone round the waiting shepherds. To them the angels brought good tidings of great joy for all people: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." That was the gladdest news that old earth had ever heard since the morning stars sang together for joy in the morning of creation.

The sign that would be given them was so simple that a little one could not misread it: "Ye shall find the babe wrapped in swaddling clothes, lying in a manger." He was just the dearest babe that men had ever seen—no foolish halo about his head, as the artists would have us believe. But listen! "Suddenly there was with the angel a multitude of the heavenly host praising God." But what strange words of praise they uttered: "Glory to God in the highest, and on earth peace toward men of good will." O they were praising God because of his goodness toward men.

No wonder the shepherds set out for Bethlehem as soon as the angel songsters departed for heaven. Who could have kept away from that sacred place after hearing such glorious news? "They came with haste, and found Mary, and Joseph, and the babe lying in a manger." Blessed finding! They could not keep to themselves the song of the visiting angels, but told all that they heard from heaven concerning that child. The wondrous story was new to those who heard it that eventful night; but it has been just as new and just as entrancing to every generation to whom it has been told since that glorious hour.

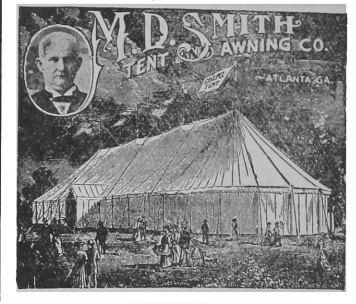
Maybe we can ponder these things in our hearts as did Mary, and glorify God as did the wondering shepherds. It would be glorious, could we so tell the blessed news during the coming holidays that sinful men would stop to listen. The Christmas season should be a great soul-winning time. Give some Christmas presents, if you can; but let them be reminders of the Father's gift to the world because he so loved us. Catch the music of the angel choir, and let songs and anthems of praise ring out from your joyful hearts till listening angels shall wonder and join with earthly saints in swelling songs of praise to Father, Son and Holy Ghost, the eternal triune God. Amen! "Let the people praise thee, O God; let all the people praise thee."

EVANGELISTIC AND PERSONAL.

Rev. A. N. Burris: "I am in a revival at Granite City, Ill. Will The Herald readers please to pray for this meeting. We recently held a good meeting at Worden, Ill., in which 61 were converted and 44 added to the church."

Rev. L. Reep: "I take pleasure in recommending Rev. F. P. Cashidy, N. Sharpshire St., Lexington, Ky., as an old-fashioned evangelist who can help pray down the power of God and get sinners to the altar of prayer."

V. O. Horney: "A heaven-sent revival came to the Bethel M. E. Church on the Centerview Charge, Kan., in which over fifty were saved or sanctified. Humble confessions were made, wrongs righted, many family altars erected, and a number pledged to



tithe. A number were added to the church membership. I was assisted by Clara A. Meeker, of Enid, Okla."

Mr. Oscar H. Stitt, of Ford City, Pa., is now open for evangelistic engagements. He has been in revival work as a layman for some years past and has had the most unusual results, seeing hundreds seeking the Lord. Dr. G. W. Ridout has been in several meetings with Bro. Stitt and regards him as one of the most successful evangelistic workers. He is different from the average. God enables him to bring things to pass.

Andrew Johnson: "We are now in a revival at Salyersville, Ky. Large crowds and good interest. We are expecting souls to be saved. We need a revival nation-wide, heaven-high and as deep as the needs of humanity. Let us pray for God to spread the revival fires. The church is gone if a revival does not visit this country."

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Brother Horace A. Booker, a young blind evangelist and musician, has his slate open for tent meetings in Florida after January first. Brother Booker plays and sings with both piano and guitar as well as other musical instruments and will do most of the preaching. He will probably have two other gospel workers with him to assist in song leading, putting up tent and other things. Bro. Booker is a graduate of Asbury College, and although he has not had the advantage of his eyesight he has worked his way through Asbury by means of a reader and paid his own way while there by means of his piano tuning and other work. You may write him, in care of Gilbert Seegrift, Route 1, Tefft, Ind.

F. N. Bradley: "Oct. 2, we closed our fall revival meetings with songs of victory and the Pentecostal power manifested. It surely was a glorious nine days of feasting on the precious Word, with Rev. Preston Kennedy as the evangelist. There were many seekers at the altar and God's blessing was upon every service. Best of all the revival spirit did not cease but is felt in the meetings and the lives of the members. On Thursday the Lord gave us a most blessed all-day meeting. Seekers lined the altar for either pardon or purity at every service of the day. Many denominations were represented and a number of preachers were present at the afternoon service. We praise and adore the matchless name of Jesus for all of the blessings that are ours at Wesley Chapel."

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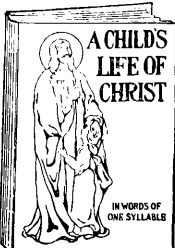
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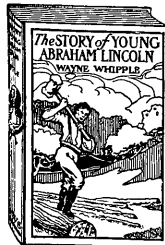
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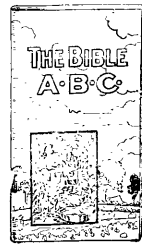
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(1231 N. Holmes Ave., Indianapolis, Ind.)
Elkhart, Ind., Dec. 25-Jan. 8.

RICE, LEWIS J. AND EDYTHE.
(2923 Troost Ave., Kansas City, Mo.)
At home, Dec. 22-Jan. 2.

ROOD, PERRY R.
(2838 Overlook Drive, Huntington, W. Va.)
West Liberty, Ohio, Dec. 2-Jan. 7.
New Pittsburgh, Ohio, Nov. 1-13.
West Liberty, Ohio, Dec. 28-Jan. 8.

RUTH, C. W.
(1533 Nowland Ave., Indianapolis, Ind.)
Cincinnati, Ohio, Dec. 4-18.
Pasadena, Cal., Jan. 8-22.

ST. CLAIR, FRED.
(2444 Bowditch St., Berkeley, Calif.)
Oak Harbor, Wash., Nov. 13-Dec. 18.
Kalama, Wash., Dec. 31-Jan. 29.

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Burnips, Mich., Dec. 15-22.

THOMAS, JOHN.
(Wilmore, Ky.)
Chicago, Ill., Jan. 4-8.
Berne, Ind., Jan. 15-29.

VANDALL, N. B.
Carmichaels, Pa., Dec. 4-18.

VAYHINGER, M.
Wabash, Ind., Dec. 1-12.
Dogan, W. Va., Dec. 14-28.

WATTS, E. E.
(Sandy Lake, Pa.)
Lyndonville, Ky., Dec. 4-18.
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It is hard for most people when looking at the other fellow, to deal justly with him. I knew a man who said that a wife should be so obedient to her husband that if he bade her sin she should do so. He had the idea that she was responsible to him and not to God. That man posed to be a teacher in Israel. He further said a wife should obey her husband far better than the children did. That same individual would do everything he could to trouble his wife.

He took her from a pure Christian home, and though he had much of this world's goods, he would not buy butter when the children were not at home. He was very extravagant in buying for the children and would let his wife go a whole spring and summer and never permit her to buy one dress, although she was helping to make every cent that was spent, not only in cooking, washing, and keeping home, but in the chosen calling he was filling. He would talk to his children privately and make them think ill of the consecrated wife, as he was so jealous of the affection of his children.

Once in life he professed sanctification and would say he believed in holiness, but took care to never testify to it, and would often explain because his wife testified to it, and she possessed what she professed, as all believed who knew her. He would give way to his temper and say it was his nerves, that others caused him to do wrong. I believe when one loses his experience of holiness and will not confess it, they are the hardest cases to deal with. Sometimes when they are thrown in a holiness meeting and the Spirit is poured out in abundance, they appear mellowed up, but soon fall back to their unkind, fault-finding way. They will not make acknowledgment and pay the price to be reinstated, but go on in their unhappy state. Such people are unhappy and make others unhappy. They would find fault with an angel from heaven, I believe.

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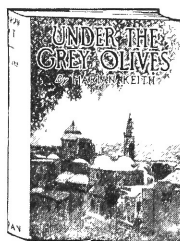
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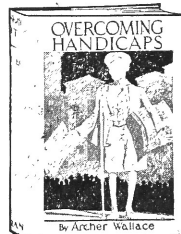
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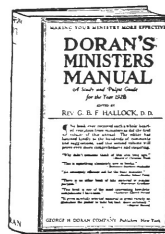
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PENTECOSTAL PUBLISHING COMPANY - - LOUISVILLE, KENTUCKY.

ON EARTH PEACE, GOOD WILL TOWARD MEN

PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor
Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, Dec. 21, 1927.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 39, No. 51.

THE WORLD'S CHRISTMAS GIFT.

By The Editor.

WE are coming again to that period when the Christian Church everywhere celebrates the birth of the Lord Jesus Christ, the most wonderful event in all history. How marvelous that God should manifest himself in the flesh, that the Builder and Ruler of the universe should come down and dwell among men.

Our Lord during his earthly ministry uttered no more remarkable saying than that recorded in John 14, when he said to Philip, "He that hath seen me hath seen the Father." Had Christ not come to earth we never could have understood the Father. Men knew that God was omnipotent and omnipresent, but they did not know of his infinite love, of his marvelous capacity for condescension. It had not occurred to them that he would descend to the earth and receive sinners and eat with them.

Men knew that God was surrounded by the angelic hosts; that Seraphim and Cherubim worshipped before his throne, but they did not know that he would permit a poor harlot to wash his feet with the tears of her broken-hearted sorrow and wipe them with her hair. They did not know that he had in him a pity, a love, and a forgiveness which would say to a thief, hanging over the pits of perdition, with the mountainous weights of his sins upon him, "This day shalt thou be with me in Paradise."

Jesus hath said, "No man knoweth the Father save the Son, and he to whom the Son will reveal him." We never could have known the Father had he not come, lived among us, labored with us, wept over us, healed us by the touch of his hand, opened our blinded eyes with the ointment made of clay, with the healing saliva from his mouth; fed us with the multiplying loaves from his creative hands; raised our dead with his divine authority and victory over the grave; stilled the tempest at his command, and taught us in all his words and works and ways that God is love, and that "He so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

Jesus came into the world to seek and to save that which was lost. He came to destroy the works of the devil. He came to heal the broken-hearted, to give beauty for ashes, and joy for heaviness; to break the power of sin and death and set free the captives led by Satan at his will. Jesus came to suffer without the gate that he might sanctify the people with his own blood. He came to bear our sins in his own body on the cross, by suffering in our place and stead, to make it possible for God to be just in the justification of the ungodly. O, it is wonderful! blest be his Name!

A CHRISTMAS HYMN.

By Ernest Wesley.

I.
O Morn of morns the dearest,
The world has ever known;
When heaven to earth came nearest,
And God's great love was shown:
When to the Virgin's keeping,
God trusted His Own Son;
Then in that sweet Babe, sleeping,
Redemption was begun.

II.
O Morn of morns most holy,
When angels came to earth,
And told Salvation's story,
Of Incarnation's birth.
With them we sing with gladness:—
"To men good will and peace"
Thus banish tears and sadness,
From fear to give release.

III.
O Morn of morns whose glory
Extends from shore to shore;
We love to hear thy story—
Which raptures more and more.
Its radiance ever streaming—
Brings light and love and peace,
With God's own mercy beaming
Doth cause all sighs to cease.

IV.
O Morn of morns most glorious—
For which men waited long;
O'er sin to be victorious—
Glad news of heaven's song;
We bring Christ gifts unmeasured,
Most worthy He of all,
Our best and choicest treasures
As at His feet we fall.

Jesus Christ is the wonder of all the ages. The very thought of him overwhelms us with astonishment, gratitude, and praise! He combines in himself the human and Divine. He is a marvelous combination of God and man. He has the humanity which enables him to sympathize with us, to suffer for us, to be touched with the feeling of our infirmities, "tempted in every point like we ourselves are tempted, yet without sin," a sympathetic High Priest. He also embraces in himself the Deity that enables him to save us; to save us to the uttermost, to cleanse us from all sin. Yes, we are weak; we are unworthy; we are sinful, fallen, desperately wicked, but Christ is almighty. He is more than equal to all of our needs; hence, it is written, "Where sin abounded, grace doth much more abound." Where there is a twig of sin there is a tall tree of grace; where there is a molehill of sin there is a mountain of grace; where there is a puddle of sin there is an ocean of grace; and we do not mean by these comparisons that sin is by any means a small matter, but we do mean that Jesus Christ is an infinitely great Savior; that though "our sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." All glory and honor to Jesus! Let us celebrate his birth with joy and gladness.

Will the Organization of Another Methodist Church Become A Necessity?

AN OPEN LETTER TO MY DEAR BISHOP.
FOURTH LETTER.

My dear Bishop:

IT is well understood that the leaders of modernistic liberalism, so fatal to evangelical faith, are educated men. No doubt among them some who may properly be called profound scholars. This is evidently true of quite a number of the great German destructive critics who have sown broadcast the seed which has produced modern liberalism.

You will of course understand that in the use of the word "modern" we would not indicate that there is anything new among the skeptics; that they have made any discoveries, or found out any truth, or have been able to produce and propagate any false teaching that is new. Destructive unbelief is as old as saving faith. The only thing modern about the skepticism spreading through the church is the fact that the infidelity that was once discussed, championed and propagated in the backrooms of bar-rooms, now is finding an acceptable place and earnest advocates in pulpits and church schools. It has become intensely religious, —not Christian, to be sure, but religious. It is bold, sneering, makes the highest claims for its scholarship and intellectuality; it looks with contempt and ridicule upon all those who do not accept its teachings, surrender the old saving faith of the early Methodists and lay hold upon its unscriptural teachings and shallow philosophies.

The only way for the orthodox people of Methodism, North and South, to work harmoniously with the modernists is for them to surrender their faith in the inspiration of the Scriptures, in much of the prophecies of the Old Testament, and much of the teachings of Jesus. Let it be remembered that Jesus taught there was a devil. Your well ripened modernist denies that there is any such person. Jesus taught that there is a hell. Your mature modernist laughs at this teaching and denies that there is any such place. Jesus taught in most positive fashion the necessity of the new birth, a very pronounced and radical change of heart. Your modernist objects to any such teaching and insists that such a change is unnecessary. We might go still further, but the only way for our devout, believing people to live in peace and harmony with our modernists is to surrender the faith of our fathers, the belief of our hearts and the gracious experiences that this belief has brought to us and

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

CHRISTMAS AND RELIGIOUS EXPERIENCE.

Rev. G. W. Ridout, D.D., Corresponding Editor.

"Could we with ink the ocean fill,
Were the whole world of parchment made
And every blade of grass a quill
And every man a scribe by trade,
To tell the love of God to man
Would drain that ocean dry,
Nor could that scroll contain the whole
Though spread from sky to sky."

It has been said that philosophy composes poems but not hymns; and a writer on sacred song has said:

"Religion is the mother of music. Even the Holy Spirit is put under the figure of music when it says, 'Thou hearest the sound thereof.' There are commands to sing as well as pray. 'Sing ye to God all ye kingdoms of the earth, sing ye to God.' Paul exhorts us to 'admonish one another in psalms and hymns and spiritual songs.'

"The loftiest book of music ever given to the world was given to us by David, the sweet singer of Israel. His 150 psalms are 150 songs. The first book printed in America was a psalm-book. The religious world has more than 400,000 hymns. The New Testament church, the Scotch church, the early Methodist church was a triumphant church because a singing church. The great musical productions have been religious productions; Mendelssohn's 'Elijah,' Haydn's 'Creation,' Beethoven's 'Mount of Olives,' Bach's 'Ascension,' Spohr's 'Last Judgment.' When Spurgeon has been forgotten, and Beecher's name is mildewed, and Luther's sermons are out of print, Wesley, Toplady, Perronet, and Adams will live on through their 'Jesus, Lover of My Soul,' 'Rock of Ages,' 'Coronation,' and 'Nearer, my God, to Thee.' A chronometer can measure time, a cyclometer can measure distance, but nothing can measure the power of sacred music."

Luke's Gospel abounds in glorious song and thrilling scenes as the writer tells the charming and wonderful story of the Nativity. In Luke's Gospel there are three great religious hymns:

1. The Gloria in Excelsis. Luke 1:14.
2. The Nunc Dimittis. Luke 2:29.
3. The Magnificat. Luke 1:46.

At this Christmas time it would be well for us to heed the admonition of the poet when he sings:

"O hush the noise ye men of strife;
And hear the angels sing.
For lo! the days are hastening on
By prophet bards foretold,
When with the ever circling years,
Comes round the age of gold,
When Peace shall over all the earth,
Its ancient splendors fling,
And the whole world gives back the song
Which now the angels sing."

Luke's Gospel not only abounds in sweet song and angelic music, but it has some wonderful precious settings of the Gospel in its richness and fulness.

A HYMN OF SALVATION.

Such may we designate the song and prophecy of Zacharias in Luke 1:67-79. In this wonderful passage of scripture we have set before us the following:

1. *Redemption*: "Blessed be the Lord God of Israel: for he hath visited and redeemed his people.
2. *Saving Grace*: "To give knowledge of salvation unto his people by the remission of their sins."
3. *Sanctifying Grace*: "That we, being delivered out of the hand of our enemies, might serve him without fear in holiness and righteousness all the days of our life."
4. *Enabling Grace*: "That we should be saved from our enemies and from the hand of all that hate us."

Let us keep to the forefront at this Christmas Season the great purpose for which

CHRIST!

Johann von Muller, a skeptical historian, accidentally taking up the New Testament, and finding Christ the explanation of history, wrote, "In all my study of the ancient times, I have always felt the want of something, and it was not until I knew our Lord that all was clear to me; with him there is nothing that I am not able to solve."

"WHAT THINK YE OF CHRIST?"

Pharisee, with what have ye to reproach Jesus?

"He eateth with publicans and sinners."

Is that all?

"Yes."

And you, Caiaphas, what say you of him?

"He is guilty, he is a blasphemer because he said, 'Hereafter ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven.'"

Pilate, what is your opinion?

"I find no fault in him."

And you, Judas, who have sold your Master for silver, have you some fearful charge to hurl against him?

"I have sinned in that I have betrayed innocent blood."

And you centurions and soldiers, who led him to the cross, what have you to say against him?

"Truly, this was the Son of God."

John, the Baptist, what think you of Christ?

"Behold the Lamb of God."

And you, John, the apostle?

"He is the bright and Morning Star."

"Peter, what say you?"

"Thou art the Christ, the Son of the living God."

And Thomas?

"My Lord and my God."

Paul, you have persecuted him, what say you of him?

"I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord."

Angels of heaven, what think you of Jesus?

"Unto you is born a Savior which is Christ, the Lord."

And Thou, Father in heaven, who knowest all things?

"This is My beloved Son in whom I am well pleased."

Beloved readers, what think ye of Christ?—Sel.

Christ came to earth. He did not come as Reformer, or Martyr, as a great Exemplar, as a great sage and religious leader, but he came as Saviour.

Jesus came to save, sanctify and satisfy. In pardon he removes the burden and guilt and condemnation of sin and bestows the joy of reconciliation. In sanctification he removes the last and least remains of sin, fills the soul with perfect love and satisfies its longings. Psalm 109:9. Hear the following witnesses to his sanctifying and satisfying power: Rev. William Bramwell tells of his sanctification in the following words: "The Lord, for whom I had waited, came suddenly to the temple of my heart. My soul was all wonder, love and praise." And for twenty-six years he walked in this glorious liberty.

Dr. Upham, one of the noble saints of God on earth, says of his sanctification: "I was distinctly conscious when I reached it. I was redeemed by a mighty power, and filled with the blessing of perfect love."

Mrs. Phoebe Palmer, who during her life led twelve thousand souls to Christ for pardon, and thousands over into the land of perfect love, in speaking of her sanctification, says: "I rejoice in the assurance that I was wholly sanctified throughout body, soul and spirit. O, with what triumph did my soul expatiate on the infinitude of the atonement! I saw its unbounded efficacy as sufficiency to cleanse a world of sinners, and present them faultless before the throne. I felt that I was enabled to plunge and lose myself in this ocean of purity. Yes, 'Plunged in the Godhead's deepest sea, And lost in love's immensity.'"

Rev. Henry Smith, for many years a prominent preacher in the Baltimore Con-

ference, says: "After a long and painful struggle, my soul, by simple believing, stepped into liberty. I am happy, solidly happy, in the enjoyment of perfect love." The high plane of perfect love is not reached by any without a hard struggle; but when reached, the believer is rewarded a thousand-fold.

Mrs. Edwards, wife of President Edwards, sought and obtained what she called "the full assurance of faith," and what Methodists call "perfect love," or "holiness," and then gives her glowing experience in the following language: "I cannot find language to express how certain the everlasting love of God appeared; the everlasting mountains and hills were but shadows to it. My safety and happiness, and eternal enjoyment of God's immutable love seemed as durable and unchangeable as God himself . . . My soul remained in a heavenly elysium. It was a pure delight which fed and satisfied my soul."

A suggestive putting of Philipians has been given by a certain writer setting forth what Christ is to the Believer. Let me insert it here. It reminds us again of the preciousness of Jesus to those who believe.

"Chapter 1. Christ is the believer's *existence*, enabling him to rejoice in *suffering* (1:21).

"Chapter 2. Christ is the believer's *example*, enabling him to rejoice in *service* (2:5).

"Chapter 3. Christ is the believer's *expectation*, enabling him to rejoice in *hope* (3:20).

"Chapter 4. Christ is the believer's *experience*, enabling him to rejoice in *the Lord* (4:13)."

The following story is told by Amanda Smith when she was in India:

"Dr. George F. Pentecost, under the auspices of the American Alliance, was lecturing to the intelligent Brahmins on the Deity of Jesus Christ. She was present, and, to her surprise, Dr. Pentecost introduced her to the audience as one well acquainted with Jesus, and could tell them what Jesus had done for her. 'My word! but I was frightened, to follow a preacher like Dr. Pentecost, and to a crowd of intelligent scholars who hated Jesus.' 'What did you do, Amanda?' 'Do? I only had a second to do anything in. I put my hands on the arms of my chair, and, pushing myself up, breathed a prayer: O Lord, don't let Mandy flutter! I got on my feet, told my experience, then sung 'A Little More Faith in Jesus,' and, my word, they were only grasshoppers—I was free. I declare if there had been a mourners' bench handy I would have called for seekers. I had as good a time as if in a holiness camp meeting.'"

In these days of controversy and dispute about the Virgin Birth, the Deity of Jesus, and kindred themes, the one thing we all need is "a little more faith in Jesus."

Ring Out! Ring In!

Ring out the old life, dear sinner,

Enter the new life just now;

Tired, burdened soul, seek the Savior,

At his dear feet come and bow.

Ring out the "old man," believer,

Yield to the Master your all;

Just now allow all his fullness

On your hungry spirit to fall.

Ring out the old year, God's servants,

Ring in the new year, and pray

With greater devotion to serve him,

And ever let him have his way.

CHAS. M. KELLY.

"Glory to God in the highest, and on earth peace, good will toward men."

THE MILLS OF THE GODS.

Rev. C. F. Wimberly, D.D.

CHAPTER II.

THE TIDE TURNS.

IT was the following summer; the "craps were laid by" in Possum Trot; it was the one season of the year when the men and boys of the neighborhood loafed, or the more industrious hunted and fished. Lost Creek emptied into the Kentucky river not far from Possum Trot and, like all the tributaries, it abounded with fish coming up from the big river.

During the Civil War a bad feeling was generated among the old settlers, as both sides had strong sympathizers and, because of this, there were many bloody feuds in which scores of men were killed during the various Clan uprisings. The Clan spirit inherited from Scotch ancestry continues and has never lost its potency. Jabe Hargit was one of the survivors who had participated in killings, and there was no assurance that hostilities would not break out at any time, until the leaders on both sides were either killed, or died during a smallpox epidemic.

Many efforts had been made to establish religion in the community; at times it would seem to prosper, but something seemed to always happen among the feudists to stir up old animosities. Rev. Paton Dobson had come to this mountain circuit of which Possum Trot was a part, and once a month he would preach to the few who would attend. With the passing of Jabe Hargit, the one barrier, or at least, the greatest one, was removed. An announcement was posted on the store door, which building was also a postoffice, that a meeting would be held soon; it would be a "Grove Meeting" held in Jim Ward's woods pasture, to begin the first Sunday in August.

Jim Ward was the one nucleus of respectability and Sabbath observance. Some years before he came there and bought a large tract of land. He had waited for such a time, as he felt sure would come, when the mountainsides would give up untold wealth. Now that the roughest and most dangerous element against such things was out of the way, he set about to encourage education and religion. A Moonlight School had been conducted for months by a young lady from the Bluegrass and had lived in his home without any charge for board. Miss Mason found in Mrs. Hargit an efficient helper, and she also found in her son, Wallace Hargit, whom we call "Wally," as before, one of her brightest pupils. This lad was not illiterate, as most of the boys and girls were, for at such times as it was safe to do so, in the absence of Jabe, the mother had taught her boy the rudiments of education.

For some days Mr. Ward and Brother Dobson had worked getting the grove in shape for the meeting. Rough lumber had been secured from the sawmill, rude seats were made, and a platform for the pulpit. All previous efforts for a spiritual awakening had been a failure, as before mentioned; no lasting impression was ever made on the uncouth community. Rev. Dobson was a young man fresh from a college where spirituality was given supreme emphasis. Besides a passion for lost men born of a sanctified experience, he felt the extra burden for the almost heathenish condition that prevailed among the people. Their ancestors of pure English and Scotch blood had pressed over the mountains from New England and Virginia at the close of the Revolutionary War and, being cut off from all civilization, the inevitable followed—moral and spiritual degeneracy.

"Let's not miss any of Brother Dobson's meetings," said Wally to his mother, on hearing of the Grove Meeting announcement. "I

jist know I'm a-goin' ter like him—he's so nice lookin', and not like us folks. I want ter some time have things on as will look like his'n."

"I am so glad to hear you talk like that, and we can go twice every day, and nothing will hinder us; it is wonderful to have a young man like Brother Dobson among us."

In the mother's heart was still a lingering memory of a time long ago when, as a girl, she knelt at an altar of prayer and a gracious peace filled her heart. Years of suffering and abuse had all but removed any trace of its realities; but she was quite sure that the fountain would still be opened for which she had hungered so long; in fact, she felt that God had fully restored her when she knelt beside her bed seeking his help and guidance on the first lonely night after her husband had been laid away. But her soul cried out for spiritual food; she yearned for the Grove Meeting with almost childish zeal. It was not so much for her own needs as a longing she felt for her boy.

It was a motley crowd that swarmed into the wooded pasture that first Sunday morning. They came on foot, riding on mules, in ox-carts, and in single-horse wagons; men, women and children of all ages, and all appearances; between three and four hundred people were there; all the rude seats were filled, and scores were squatting about on the ground. Sawdust had been sprinkled all about the altar and among the seats.

Big Joe Ball had been sworn in as "marshall," and when they saw his star and big stick, and a pistol belted to him, none doubted his ability to fully function. The preacher had objected to such precautionary methods on Saturday evening, but Mr. Ward overruled the objection. "You know how to preach," he told him, "but you do not know what will be coming on these grounds by tomorrow night. I heard today, that a bunch was coming over from the Bend and take charge of the meeting, and ride the preacher on a rail; but when they see Big Joe, I think they will change their minds."

Promptly at ten-thirty Sunday morning the young minister stepped upon the platform and announced a song. He brought some song-books and scattered them about to all who would use them. A strange stillness settled over the crowd when he began to sing with a clear, sweet voice, "Amazing Grace"; only two or three could join in the singing. Mrs. Hargit in her younger days had enjoyed the reputation of having a fine voice, and it was not entirely gone. Many lonely hours she had softened her bitter fate by singing some plaintive melody learned in her girlhood days. At the close of the song the minister asked them to bow their heads while he led the prayer. After a few sentences a tender unction came upon him, as he pleaded for a visitation of divine power and grace. The prayer was comprehensive; all classes were remembered—even the men who had taken human life; the men who had broken the laws of the land making whiskey, and those who carried vengeance in their hearts. With a clear, ringing voice the preacher began his sermon amid a stillness that was profound.

"My dear friends, all that you see about, and what is now going on, may seem a bit strange to you, but I am here representing a great King. When your governor came through here recently you all came from far and near to see and hear him. Now the King I mention has sent me here to tell you some great and wonderful things. You know, dear friends, that since the days of your grandfathers, these beautiful mountainsides have echoed with the crack of the Winchester rifle, and the sharp, keen report of the pistol, sending some human being into eternity, no doubt, unprepared to meet

God. Your fertile soil has been made red with bleeding victims, often shot from a secret hiding place. All such must never be again; I am here to speak for the great King, and he wants no more blood shed in these mountains; he wants you to learn how to love each other.

"My message is a love story. The King will forgive all that is past in the life of every one, if you will seek his love and salvation; then you will kill no more. Listen, my beloved friends, the King sent me to tell you of his love and how he wants to save everybody and fill their hearts with love and peace. But remember, he will bring every sinner who refuses his love, and will not seek his pardon, to a Judgment where witnesses and judges are not afraid to deal justice. You that have broken the laws of the land, and broken God's laws, remember he will call every one to answer as surely as the sun is shining over us today. God is a holy Being, and he will not allow one person to wrong another without dealing full justice to that one. Some of you have hatred in your hearts. Do you know that he who hates is a murderer, and no murderer can enter Heaven. The great Kings says: 'We must love our enemies.' Now you say this is out of the question; no one can do that. You are right; no one can do it alone, but this King, who is Jesus Christ, the Son of God, who came all the way from Heaven and died on the Cross for us, can so change your very life until you will actually love your enemies. You can love the man who shot your father or brother, years ago.

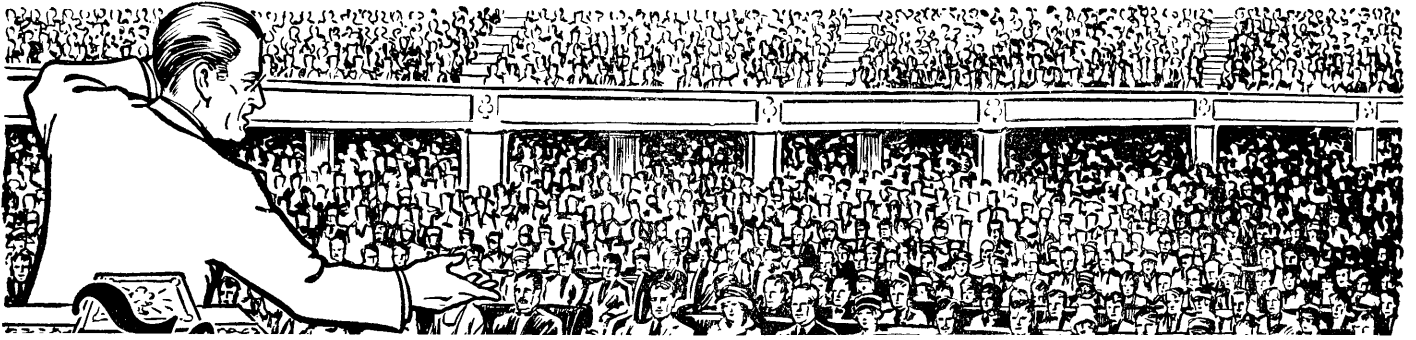
"I know you do not believe this, and you cannot understand how it can be done. Oh, my dear people, it can be done, and that is the wonderful story I came here to tell you."

Before the minister had finished half of his sermon the people sat in amazement, with open-mouthed wonder. They were caught as with a mesmeric spell. No such things had ever been spoken before in Possum Trot; there was such a sweet, persuasive tone in all the preacher said, that all seemed to somehow believe he was speaking the truth; there was an unusual power resting on the man which could not be understood; it was the gracious unction of the Holy Spirit, and they could not understand it. He preached for about fifty minutes, and even the little children were quiet. Rough-bearded men who knew only the law of vengeance, and whose lives, some of them, were calloused by repeated crimes, sat under the spell of the sermon. When he had closed, he again asked them not only to bow their heads, but to get on their knees, while he pleaded with God for their salvation, and for all the poor sinners of the Lost Creek country. Scarcely a word was spoken after the benediction; they moved away quietly, and it was evident that, for once, a gospel message had been heard beneath the shadows of those towering hills.

Mrs. Hargit had, on the day before, prepared the best dinner possible from her meager stores, and planned to ask the minister to their home. She alone pressed forward to grasp his hand and extend the invitation, and she rejoiced when he accepted it so gladly. Wally did not know exactly how to act in the presence of the wonderful young man; but he was careful to do nothing offensive.

The boy was thrilled during the dinner hour, and scarcely spoke at all, but just sat and looked at the minister, and noticed how nicely he ate, and how easy he seemed to do everything. It was a humble table, but the guest was as courteous and as complimentary as if he had been dining with a king. It was an hour never to be forgotten in the

(Continued on page 6)



Where God and Man Meet---A Christmas Message.

Dr. W. B. Hinson.

"Let us go now even to Bethlehem." Luke 2:15.

IN the first place let us go to Bethlehem—that we may find—God! It was no new thought that came to me today, yet it was a thought I prized very much and have been helped by it, that a God who could come down and become a baby in a stable, and sleep in a manger—disturbed for aught I know by the lowing of the oxen and the noises incident to so public a place—a God who could do that is after all the kind of God who makes a very tender and very urgent appeal to my soul. I know that "great is the mystery of godliness—God manifest in the flesh" in a Bethlehem stable; but I also know that great is the mercy of that manifestation of God.

I once had the privilege of talking to a man who knew so much that it seemed to me he could never possibly know any more; but when I told him this story, of which he was ignorant—the story of Christ the God-man, the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace—the man's imagination was seized and his heart was touched, and he who had been known for forty years as a skeptic shed tears and thanked me for telling him the story and praying that it might do him good.

I have wished a thousand times in my life that when I was only a boy some one had told me of this Bethlehem God—this God in Christ—but no one ever did; and therefore I grew up ignorant of the sublime music, the wonderful imagery, and the marvelous Christ of the Gospel. And you know, I go halting all my days because I lacked that sort of instruction, which I hope you are giving to your children, else you are among their worst enemies. Let us go to Bethlehem to find God!

BUT ALSO LET US GO TO BETHLEHEM TO FIND MAN.

Oh, how my soul revolts when I hear the disparagers of man making their fling at men and women! I suddenly recall a man whom I had in my first church, and his favorite introduction when he got up to speak was, "Man is half beast and half devil." And I hushed him one night by telling him to speak for himself; that I did not thank him for saying I was half beast and half devil, for it was a lie! Oh no! If you go to Bethlehem and see God incarnated in a human form, you will know there is something in man that is neither beast nor devil; there is something of such value to God that he did not deem it unwise to give his own Son to die for man.

Now use your logic a moment. If man could only be saved by the coming, and the dying, and the rising again of the Son of God, how greatly must that man have sinned! And of what turpitude must his wrong-doing consist!

So let us go to Bethlehem that we may find man!

LET US GO TO BETHLEHEM THAT WE MAY FIND GOD AND MAN!

For you know the story of which that

Bethlehem scene is only the commencing chapter—you know how Jesus grew up; how he played the games with other lads; how he thought the long, long thoughts of childhood; how he toiled at the carpenter's bench among the fragrant shavings; how he went out into public life, three years of which men put up with and then murdered him—you know the story. Well, the story that began down there when God and man came together in that incarnation is the story that had its last chapter, so far as that earthly ministry was concerned, when on the Cross Jesus took hold of man and God and brought the two together.

Do you know the story of the lad who had angered his father? The father said: "You get out of this house and nevermore darken its door." And the son said: "I will do it," and he went out. He wrote to his mother. The mother grew strangely ill, and the man of medicine said that he could not understand what was the matter with her. She had what I fear a good many mothers in this land have—an aching and breaking heart. And one day the doctor said he was not coming back, because he could do her no good. She heard it, and calling to her husband said: "Will you do one thing for me?" And he said: "I will." She said: "Write and tell the boy to come home." He replied: "I cannot." Then she said: "Bring me a pencil and a piece of paper," which he did. And she asked to be propped up that she might write; and she wrote: "My boy, come home; I am dying.—Your mother."

In a far-off city he received that note with its scrawling writing, and hurried home. He arrived after dark; but how familiar was the creak of the old garden gate, and what emotions were his as he walked the path between the flower-beds, where he had often seen his mother. He opened the door and went in, and on up the stairs, and entered his mother's room. There stood the father by the side of the dying woman, and with the old animosity still in his heart, the boy deliberately walked around to the other side of the bed and kept the mother between himself and his father.

I have often thought of the mystery that enables people to live until they attain something they desire. That woman had kept on living, in spite of the fact that she was dying, until she saw the boy; but she had very little strength and could say but little. She looked her greeting. And then she took the hand of the boy and the hand of the father, while she lay there on the bed, dying, the two men on either side; and moving first the one and then the other she began to pull those hands towards each other. Of course they knew what she was doing, but they knew too that she was dying. And ever she drew them nearer and nearer until at last those two hands touched, and then that woman died.

Let us go to Bethlehem that we may see God and man brought together by the One who was born as a babe and cradled in a manger. For you see we had sinned, and God had to look after not only the sinner, but he had to look after himself; and he must

be careful—may I say it with bated breath, with deep humility and with solemn reverence—God must be careful lest he compromise himself in the way he forgives sin. Many of us down here in the world have ruined our children by slurring over things that we ought to have settled, and by treating wrong and evil as though they were trivial things. God must not make that mistake. What will he do? He will have to provide a Substitute for the sinner. And there are two or three things about that Substitute that are self-evident. He must be worth all the sinners in moral value. And where will God find such an one? Only in heaven; and that is why Christ had to come to Bethlehem, there to offer up a sacrifice that was worth all the lives of all who were created by God.

And he must bear the penalty too, and that is why he had to go to the Cross; and that is why when you take the Cross out of the Christian doctrine, you have taken the sun out of the sky. God had attached a penalty to sin; if he is righteous, he never has to change; and if he never has to change, then that penalty stands. And when his own Son said, "I come to do Thy will, and save these people," then his own Son had to get underneath the penalty of sin. And that Substitute must be acceptable to the justice of God. And God raised up Christ from the dead as a testimony of his acceptance of Jesus Christ as your Savior and mine.

Now what is in our way? Only one thing; but that is the strongest thing on earth! What? The human will! Here is my Savior, my Substitute, infinite in worth, bearing the penalty of my sin, and acceptable to the great God against whom I have sinned; what is in the way of my salvation? Nothing in the world except my will! He can stand, holding forgiveness in one of his nail-pierced hands, and eternal life in the other nail-pierced hand, and he can ask me to be saved, and I can say: "I won't."

You must believe me in this, because when he was on the earth he said to his own city: "O Jerusalem, I would have gathered you as a hen gathered her brood under her wing"—I would—"but ye would not." And the "would not" of Jerusalem overcame the "would" of the Lord Jesus Christ himself.

Then let us go to Bethlehem and settle this thing; let us go to the Christ who said: "Come unto me and I will give you rest"; let us go to the Christ who said: "Him that cometh unto me I will in no wise cast out." You church members,—you need to come, just as I need to come, and ask him to do a greater work in us than he has ever yet done. Oh, put your hand in his hand and give over the responsibility of your life as well as of your sin to Jesus Christ! Will you not do it?

You are nearing the end of the year, and it has not been a good year with some of you spiritually. I was wondering whether I should say this—it may be that it would have been better for your soul if you had died at the beginning of this year, instead of being allowed to live and drift away from the moorings that were yours when the year

commenced. Do you not think it is about time for you to come back?

And perhaps some of you never did know Christ as your Savior. Oh, I wish I could hand you as a Christmas gift—the consciousness of your salvation! And I wish I could prevail on you to give my Lord a Christmas gift—even the gift of your life! Let us go to Bethlehem! Let us go there now! Let us go in united prayer! Let us all pray!

The Meaning of Christmas.

DAVID S. KENNEDY, D.D.



AS Christians, we may well rejoice because of the humanitarianism, the spirit of good-will that finds expression in connection with Christmas. It is a mistake, however, to suppose that this thing is exclusively Christian, and hence, that its presence is any necessary indication of the dominance of Christianity over the lives of men. The most we are warranted in saying is that the absence of this thing means that men are strangers to vital Christianity. Humanitarianism, the brotherhood of man, as this phrase is usually understood, existed before Christianity. But while Stoicism taught that all men are brothers because of their common possession of human nature, Christianity seeks to make all men brothers by bringing them into common connection with Jesus Christ. It is to be feared that most of the humanitarianism of our age is Stoic rather than Christian. But while Christianity is not to be identified with mere humanitarianism, ancient or modern, yet it inculcates with unrivaled earnestness charity toward all, whether Christian or non-Christian. Hence, as Christians, we are able, without overlooking the fundamental difference between a brotherhood grounded only in human nature and one grounded also in Jesus Christ, to rejoice at every expression of "peace on earth and good will among men." We never forget, however, that the relation we sustain to those who are "brothers in Christ" is quite different and infinitely richer than that which we sustain to those who are not so related.

But while Christmas has a varied meaning, it is all but universally regarded as a commemoration of the birthday of Jesus Christ. As a result, the meaning it has for people who think about the matter at all is largely determined by their understanding of the nature of the event known as the birth of Christ. Was that event the first appearance of the greatest religious genius, of the greatest moral teacher and example, of the one ideal man of which our race can boast? Was Jesus the first of that long line of believers we call Christians whose influence has been so beneficent? Or was that event the first appearance of a person infinitely more important even than that? Was it the first appearance of one of whom John could truthfully say: "The Word became flesh and dwelt among us—and we beheld his glory, glory as of the only begotten of the Father—full of grace and truth?" Was it the first appearance of one to whom the Baptist could rightfully point and say, "Behold the Lamb of God that taketh away the sin of the world?"

The meaning Christmas has for us is largely determined by the answer we give to these questions. While there are ample reasons for commemorating the birth of Christ, whichever explanation we accept, yet, it seems to us, it is only those who see in Jesus Christ one whose rank in the scale of being places him alongside of God, and who by his death on the cross accomplished their salvation, who can adequately appreciate the meaning of Christmas day. Even from the viewpoint of those who think that Jesus can be enclosed in human moulds, if there are good reasons for commemorating the birth-

day of any great man, there are better reasons for commemorating the birthday of Jesus Christ. For he is the great man beyond compare. For us, however, Christmas Day commemorates not so much the birth of a unique man whose life was uniquely beneficent to mankind as a momentous event in the eternal life of God himself, motivated by redeeming love and culminating on the cross of Golgotha. The cradle of Bethlehem, even though it contain the Son of God incarnate, must be interpreted in the light of what happened on the cross on Golgotha if we are to adequately realize why the sight of it led the heavenly host to praise God, saying, "Glory to God in the highest, and on earth peace, good will toward men," and one of their number to say to the shepherds, "I bring you tidings of great joy which shall be to all the people; for there is born unto you this day in the city of David a Saviour, who is Christ the Lord." We believe the day is coming when men shall dwell together in peace and amity, when love shall be the law, and happiness the universal condition, but that day will not have fully come until he who was born as a babe in Bethlehem, and who died as a sacrificial lamb on Golgotha, working only as God can work, shall have fully realized his purposes.

Otherwise expressed, the meaning of Christmas, even among those calling themselves Christians, is radically different, according as they regard Christ as the subject or the object of religion. Modern liberalism sees in Jesus merely a subject of religion—not one who offered himself as an object of religious trust, but rather one who urged men to have faith in God like his faith. It is not thus, however, that he is pictured in the New Testament, or that he has been conceived by the church of the ages. In the New Testament and by the church of the ages, Christ has been regarded as an object of religion, because his status is that of God. What is more, in the New Testament and by the church of the ages, he has been regarded as one who wrought redemption for mankind by an expiatory death on the cross. In the nature of the case, Christmas cannot mean the same for those who see in Jesus merely a religious model as it does for those who see in him an object of worship who is qualified to save them from the guilt and pollution and power of sin. Bethlehem as well as Golgotha finds its explanation in the salvation of sinners. Hence only the redeemed can fully appreciate the meaning of Christmas, the occasion it affords for joy and rejoicing.—*The Bible Champion*.

Asbury College Annuity Bonds.

PRESIDENT L. R. AKERS.



ANY people do not understand what annuity bonds are. An Asbury College annuity bond means that, in exchange for a certain sum invested, the institution binds itself by a sacred and legal bond to pay to generous patrons who need an income a certain sum every year, which sum is called an "annuity." While "annuity" literally means "every year," Asbury College agrees to pay the donor his annuity interest in semi-annual installments.

Friends of our school may be interested to learn that none of our colleges is self-supporting through student fees alone. Statistics reveal that in the colleges of the North Central Association the average student fees pay about 50% of the cost of education. This means that if the institution is to expand and adequately provide for the needs of the ever-increasing army of those who desire educational training it must rely upon the good will and generosity of its friends and patrons. Asbury College does not receive a

penny from the State nor from any church conference or religious organization. All that she has secured has been given her by appreciative students or generous, far-seeing, God-fearing patrons largely from the ranks of the Holiness Movement.

Of course the perfect gift is the gift without a string to it. However, some friends have the will to give, but fear they cannot cut into their principal because they might have need in the uncertain future. To meet such situations, Asbury College issues annuity bonds guaranteeing to the purchaser a certain fixed income for life. The amount of income depends of course upon the amount invested and upon the age of the donor. In general, the rate of interest is fixed at ten percent of the age of the donor; that is, if the person investing money in an annuity bond is fifty years old the rate would be 5%, if 55 years old, the rate would be 5½%; if 60 years old, 6%; if 65 years old, 6½%; if 70 years old, 7%; and so on.

The person receiving the bond is called an "annuitant." Annuitants proverbially live long and happy lives. This is because they have an assured income, lose nothing from re-investment or from idle money, have laid up their treasure "where thieves cannot break through and steal," and have the satisfaction that they are devoting their means, or a part of it, to the cause of training the finest youth from our homes and churches into consecrated, safe and wise Christian leaders for the great tomorrow.

No annuitant of Asbury College has ever been dissatisfied. The College is happy, the donor is happy, and the relationship is most cordial.

"Gifts perish. Institutions survive." Asbury College, since its founding, has never closed its doors; though it has passed through difficult and trying periods, it has withstood the shock of financial panics, the World War, and other crises. The school has back of her many loyal alumni and former students and a host of faithful friends, to whom the welfare and continuance of this institution has become one of the vital factors of their lives. Today, Asbury College is in truth a "World School," known better around the globe, because of her unflinching stand for the highest spiritual ideals, than perhaps any other college of similar enrollment.

Those who pray for, cherish and love Asbury College, can render a valuable service, while protecting themselves, by investing in annuity bonds. We want more gifts on the annuity plan. Think about it, pray about it, write us about it. Any of our school's representatives will be glad to explain more fully the advantages of purchasing annuity bonds from Asbury College.

For additional information, address Mr. C. A. Lovejoy, Business Manager, Asbury College, Wilmore, Ky.

No Paper Next Week.

As next week is Christmas week we shall not have an issue of THE PENTECOSTAL HERALD, as we always reserve this week as a time of vacation for our HERALD force. The first issue in the New Year will be Jan. 4, so look out for a most interesting number at that time. We wish for all of our readers a Merry Christmas and a Happy New Year.

Had You Thought About

Sending THE HERALD to your pastor, relative or friend as a New Year Gift? If not, you will thank me for reminding you that there is no better way to scatter your wishes for the New Year than by sending THE HERALD with its weekly messages of sound gospel truth. We receive letters from our readers telling of how THE HERALD blesses their lives. Don't you want to bless some one? THE HERALD only costs \$1.50 a year, or 3 cents a week. Let us hear from you.

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OF ASBURY THEOLOGICAL SEMINARY

THE MILLS OF THE GODS.

(Continued from page 3)

life of the boy who was a product of the hills. It was an hour when he began to dream dreams and see visions. He felt himself coming out from a long blinding stupor, but was unable to analyze his emotions. The wise mother opened up lines of conversation that her son had never heard of before, and her knowledge of things astonished her son. He never knew before what a wonderful mother he had; he seemed to see her as belonging to the outside world, and he did not know such knowledge was possible.

The crowd at night was double the morning congregation. News of the strange sermon and the gripping personality of the preacher spread over a wide area that afternoon; they came from far up Lost Creek. Not a few were intoxicated, and came with a view of making trouble, but the first intimation of any loud talk was soon silenced by the stalwart marshall, whose steel gray eyes, and his star, backed up by his big stick, put an absolute silence on every would-be disturber.

The altar filled with seekers at the first call, and among them was Wally Hargit. His boyish heart was so stirred by the ideal young preacher that he wanted to do anything and everything the minister requested. It was not long until the mountain boy found peace and salvation by the simple words of instruction from the lips of the preacher. All the wonderful emotions of his young heart were thrilled by the new-found experience. The big officer also, was converted while kneeling near the boy. When he arose he walked up and down the aisle shouting for joy. The conversion of Joe Ball was the turning point of the revival. From that night it swept the community, and an ever-widening circle was touched by the power of the Gospel. There were about one hundred and fifty saved during the three weeks following and several pressed into the experience of "full salvation."

(To be Continued)

"THE TWIN STARS."

DR. A. HAMILTON.



CALLED by the voice of God, Three Wise Men met on the sands of the desert. The first to arrive was Melchior, a Hindoo, traveling from the East; then from the South, Bethazar, an Egyptian came into view.

When the Hindoo and the Egyptian met, the Hindoo exclaimed: "God only is good!" And the Egyptian answered: "And blessed are they that serve him."

While these two exchanged salutations they looked toward the North, and in the distance a small object came into view, silhouetted against the horizon. Nearer it came until another man was clearly seen, riding on a white dromedary as the other two had done. And Caspar, a Greek, dismounted and addressing the Hindoo, he said: "Peace to you, O my brother." And Melchior replied: "God's will be done."

Then seating themselves around the food which had been prepared by the Hindoo, each speaking a language which had never before been heard by the other, said: "Father of all—God, what we have here is of Thee. Take our thanks and bless us, that we may continue to do Thy will."

And they understood each the other, although the language was foreign to them. Truly God was there and gave them understanding.

Then Caspar, the Greek, being the last to arrive, but the first to express his mission, declared his message to be one of "Faith." Faith in God and his Son, Jesus.

Then Melchior, the Hindoo, gave a report of his mission, which was a message of "Love." Love for God, love for the Christ and love for all mankind.

Then Bethazar, the Egyptian, declared his mission was to bring the gospel of "Good Works."

Each of these Wise Men had been given a vision. To the one, Faith, to another Love, to another, Good Works—Faith, Love, and Good Works, being the ladder by which heaven is reached. That is, we must have faith in Christ, we must love him and we must be ready to work for him if we ever gain heaven.

Having delivered their message, each to the other, these Wise Men with an expression of expectancy on their faces stepped out of the tent in which they had dined, and looked to the heavens. And suddenly a brilliant light which took on the form of a dazzling star, was seen, and in unison they cried: "The Star, the Star!"

The very brief outline given here is an outline of the meeting of the "Three Wise Men" as described in "Ben Hur" the wonderful book of General Lew Wallace.

Almost two thousand years ago, over in the Eastern heavens, a star appeared. By the light of that star which went before them, Wise Men were led to the feet of a little babe who was sleeping in a manger, on a bed of straw, with the sheep, the horses and the cattle for companions. There had been no room at the Inn for the Christ Child. No downy bed upon which the little body could lie. No fluffy little comforter to spread over the sleeping babe whose mission to earth was the salvation of men. No electric chandelier dispelled the gloom of night. Just a manger for a cradle, straw for a bed, and an old lantern to dispel the gloom. But God placed in the heavens a bright light, a wonderful star to guide the "Wise Men" to this manger cradle.

A meaning of great import is surely contained within these two words, "Wise Men." All so-called great men are not wise. Some men who think themselves very great are very foolish. Some supposedly great men never glance at the Star of Bethlehem, to follow its guiding light.

There were two stars in Bethlehem that night. One was hovering over the path of the "Wise Men" and showing them the way to the Savior, while the other one was filling that old barn with a wonderful glory, as it began shining out bright and clear to show the world the way to eternal salvation. "And wise men follow that light."

A great many so-called great men have forgotten Christ and have grasped the world. But way back yonder almost two thousand years ago, a little Babe, a wonderful star of light, brought to the world the dazzling, beautiful beams of the star of hope by which weary, heart-hungry, despairing souls may find a way to peace, and joy and love.

At the midnight hour, with darkness all around, the shepherds way out on the plain in the vicinity of Bethlehem, were startled by a wonderful light as the heavens were flooded with a great glory, and they saw and heard the holy angels sing: "Glory to God in the highest, and on earth, peace, good will to men."

Two stars were shining: One the transient star which directed the feet of the "Wise Men"; the other an eternal star, with a wonderful light which has been shining bright and clear through the intervening centuries and by its beautiful beams of dazzling purity, guiding the souls of men to the throne of God.

Have we room for Christ in our hearts? Or are we doing as the Innkeepers of Bethlehem, turning him away?

Oh, if this old sin-cursed world could just remember the glorious light of that little manger cradle, which the cruel jests of sinners, the crackling scourge and the horror of old Calvary could not dim. A light which

has withstood the jeers of the Infidel, and is today shining bright and clear all around the earth. May the beautiful beams of that light penetrate the hearts of men and guide them to that city whose gates are pearl streets of gold, and whose light is derived from the smiling face of God.

Wise Men are looking for that Light. Ingersol was what the world called a great man, but most decidedly he was not wise. Jesus asks us: "For what shall it profit a man if he gain the whole world, and lose his own soul?" Would it be wise to do so? Dear reader, you answer. And while you answer, look to the eternal Star of Bethlehem, and by its beams of light, allow your feet to be guided into the paths of peace, and joy and love.

Plenty of Power

C. W. SHUTE.

"O for one more sweep of that tremendous flail!" wrote some one of the mighty evangelist Charles G. Finney. And many hearts today whose memories do not reach back to the ministry of that prophet of God are crying out in their inmost souls, "Lord, send back the time of mighty, community-shaking, Spirit-endued revivals."

The ways of God in the affairs of men are too wonderful to understand. Spiritual refreshings do not come continuously. Drought and then flood-tide seems to be the rule. We cannot understand all the reasons; doubtless the purpose of God does run down through the course of centuries unchanged; and yet the will of man enters the drama as a great determining force.

I believe that back of every revival is some one soul or some group of souls, large or small, who tarried before God night and day, and as the widow of Christ's parable, simply would not be denied. "Command me," says the Almighty Owner of the universe. What a glorious privilege for his devoted children to "command" their Father to accomplish the things that his great loving heart is yearning to do!

Suppose that Christ should awaken you some night and say, "My child, I am going to take you home with me tonight. But before we go you may ask for anything that your heart desires." I wonder what our petitions would be! I am not sure what I should say, but it might be something like this. "O my Father, as Elisha of old prayed for his young friend, open the eyes of thy children. Let them see the broad floods of unsaved humanity whirling over the rapids to endless damnation; open their eyes to the vast resources of Divine power waiting to be released upon their faith; open their eyes to the absolute necessity of perfect consecration and holiness in their lives hour by hour if they are to 'abide' in thee and so be able to tap these great stores."

"O for one more sweep of that tremendous flail!" A noble desire. But let us tarry before God with a Heaven-sent determination until there shall be not one flail but many sweeping through the church and thence to the world. O for men who will lay themselves out and really pray! Reader, will you be such a one?

Amazing Grace.

"Amazing Grace" is one of Dr. Ridout's latest and best books. It contains the cream of his writings and study of twenty-five years. For the Holiness people it is a book to instruct, inspire and set the soul on fire. Price \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

IF YOU WANT SOMETHING

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00. PENTECOSTAL PUBLISHING CO., Louisville, Ky.

REPORTS FROM SOUL WINNERS

FIRST SUNDAY 1927 AT SYCHAR.

Wm. R. Chase.

At a holiness camp you never hear the exhortation 'now shake hands with one another.' It is a spontaneous custom here at Sychar. I held out my hand at one of the services yesterday and said "good morning" and the instant response was, "Oh, I am praising the Lord in my soul." That shows the spirit and thought of the meeting. To your greeting you are about as liable to get a shout as anything else. Sychar is one of the heavenlies in Christ of which Paul speaks. Come and see. You will be convinced. Already folks are here from California, Oregon, Nebraska, Missouri, Minnesota, Illinois, Indiana, Kentucky, Pennsylvania, West Virginia, New Jersey, New York, Georgia, Florida, every corner of Ohio and six from China. The preachers of the day were Miss Gorsuch, Mrs. Griffith, Miss McGhie, Revs. Bush, Winland, Dunaway, Owen and Post. Everybody had opportunity to hear.

The morning sermon was by Bro. Dunaway. He read the 3rd chapter of 1st Corinthians for a lesson and took for text, Eph. 5:18. To be filled with the Spirit is the great need of the Church today. That means they need entire sanctification. A study of the Church at Corinth and the Church of today reveals the fact that they are much alike in their lack of spiritual life. Christians in their babyhood were a bane then and are now. There are thousands in our churches who never have been born again. Numbers there who have backslid, who have lost out and are in darkness. Others there are who have been saved, have gone on in a way, but still are in the babyhood stage. We have those three classes in the Church, but thanks be to God there are those who have not backslid, have been born again, are not in a babyhood state and who are having a good time in the kingdom.

Paul speaks of a time when he spoke as a child, but the time comes when we should leave our toys and be men. You know that for this reason the devil can pull off most anything in our churches today. It should not be so. We should keep off the devil's ground. There never was a time that we needed more to stand and having done all stand than just now. Our business is to put on the whole armor of God. The Christian's life is a man's job. Our business is to stand true to God in our home community. We have those who do, they stand for something and the folk at home know it. The Lord raise up thousands who will keep their faces to the enemy. What we need is some real Christianity, not folks who can take their S. S. classes out to a marshmallow roast and can't be gotten within ten miles of a revival. We need folks who can fight. Babies can't. It takes men panoplied from heaven to fight. I never got impatient with my baby, of which I had to take much of the care, but I do wonder if I am as patient as I should be with these old babies in the church. We need revivals not to get more folks into the church, but to get men saved, and to get those who are in their babyhood up to strong men and women in the church. A better quality is the need. A backdoor revival is needed; to get a lot out who are in would be gain. With a great pleasure-seeking crowd in our churches it is not strange that we seemingly can have no revival these days. It used to be that we turned out those who would not obey the rules, but now they turn the preachers out. Had we a membership of one-third the number who were clean we'd have a revival. To catch the fish is one thing, but as Bro. Bud says, "to clean them is another. And if you don't clean them," he says, "they will soon spoil on your hands." We need a gracious revival. Our cradle roll is already full. We are in need of those who can take care of the babies now in the Church. I've gone into some places and shot into that big tree that was full of owls and eagles and elks and my, my what fun I did have in shooting them down. They will tell you when you shoot up where some of them live, and are hitting them, that now, "don't you think it is time to quit such foolishness and get to preaching?" They'll tell you as they told the old colored preacher, "You've quit preaching and gone to meddlin'." But it takes some preaching that to some seems like "meddlin'" to do them any good.

You know they call us Doctor now. Well, if I am to be a doctor I want to be a specialist, a baby specialist. We have car loads of them in our churches and they all need attention. There are those for which nothing can be done, but one who is a real spiritual babe, a babe in Christ, can be helped. There is a cure for them, a never failing remedy. Many men and women in the church, the average of them, don't want anything that is very strong. But if they will not stand for the gospel as preached down here by us little folks what will they do when they stand before God? I know of folks who profess everything there is in the New Testament, but who don't want anything that is very strong. They want the cream off the milk, let alone taking of the strong meat of the gospel. I cannot close without asking you, do you not want to be converted, reclaimed, sanctified, or get out of your babyhood? If so, come to the altar. We will meet you here and pray with you. Come and let's pray together.

At two P. M. Bro. Owen preached from John 14:16. "We have come to the time," said he, "when it is the privilege of every child of God to be filled with the Spirit as was Peter, James and John. Nor can we do the work that is to be done without the gift of the Holy Spirit any more than could they. We need the gift just as much as they. No sinner can

come to God unless moved by the Holy Ghost. The foundation of the Christian Church is the new birth which delivers us from the power of the devil. It is by the power of the Holy Spirit that we are made Christian. It is through the direct testimony of the Holy Spirit that we know we are the sons of God. 'Another comforter' shows that they had one already, and they did in Jesus, but now that he was going away they needed another one. Only a Christian can receive the Comforter. The coming of the Comforter is not the beginning of the Christian life. He came to the Disciples after they were disciples. Christ was not baptized with fire because he had no sin to be cleansed from. But he was baptized with the Holy Ghost. Since Jesus waited for the filling and the anointing before he began his work how much more must we be filled and anointed with the Holy Spirit. The Spirit is the divine source of all power. I do not understand about how it can be that we can be indwelt but we can experience it, can know it by experience. How the Infinite can come down and dwell in us, I cannot understand, but bless God we can know it."

At the evening hour Brother Post took for his text, Matt. 11:28, 29. "These are the best words in the world," said he, "a slave's text, a queen's text, and an ancient bishop's text, and maybe yours. The world never has had any such words written. The people to whom Jesus was talking were burdened by the rites of Moses, and the scribes and Pharisees were making it harder for them. It was to these that Jesus was speaking. It is unpopular today to speak of sinners. We all have joined the Christian Scientists who say there is no sin, we all are good, but sin is rife. Don't you come around here and tell me there are no sinners. If you do I will tell you that you are either very dull or perverting. This text is for sinners to come to Jesus and find immediate relief. But there is no promise held out to any self-satisfied soul. Oh what we need is a time when again folks will come and wake up the preacher for relief from their sins. I have had them come. There are those who are sleeping the sleep of death that the preacher should wake up. It is our business to make the sinner feel tremendously bad about his sins. This text has also relief for the believer who is troubled about his carnality. This text covers every need of humanity."

Sunday was full of preaching and full of seeking. It was, all told, a full day. The grounds were full of people who were as quiet and attentive as at their own home church. Sychar crowds are always well behaved.

TWO MEETINGS.

We have held two meetings since reporting our work for publication in the holiness papers. The first one was at Troy, Ohio, in the City Mission, when we dedicated their elegant new brick hall, one of the very finest we have ever seen, and of commodious size. It was a short meeting but a very excellent one. We preached to a good sized congregation Friday night, November 4, and the Spirit was consciously present despite the fact that the rain poured about the time people could be starting to the meeting. The next night we preached to a large congregation and some were saved. Sunday morning we administered the Sacrament of the Lord's Supper, and after that preached. Sunday afternoon we dedicated the building to the worship of Almighty God, and the Spirit's presence was very manifest.

There was a debt of some three thousand dollars on the building, and only six hundred dollars in the treasury. We were asked to take an offering to be applied on the debt, and in a short time more than fifteen hundred dollars was contributed in cash and subscriptions, and considerably more was added at the evening service without any public appeal, which, with what they had on hand, will about clear the building of debt. Every one was delighted that the finances came so quickly and liberally. The Mission is in fine repute with the best and most influential people of the town, and is doing a world of good. Sunday night we preached again and some were saved, and the revival spirit was upon the people who regretted that the services could not have been continued longer. They expressed the desire to have us return to them for a longer meeting which we hope to be able to do later. Brother M. S. Wagner is the efficient Superintendent of the Mission, and is assisted in the work by a number of devoted men and women.

November 13 to 27 we held a meeting in Aroma Park, Ill., the Rev. V. C. Stump, pastor. There had been held a campaign to clean up the town, and good resulted from it, but there was a division between the people of the town which reached to the church. After the first day people began to be saved, and except two rainy nights the work of salvation continued up to the very close, people being at the altar as seekers of regeneration or entire sanctification in nearly every service. The conviction was most pungent, and the people came through victoriously. There were some very remarkable cases of salvation. The last night of the meeting a goodly number presented themselves at the altar as seekers of salvation, and there was great rejoicing among the people as a mother saw a son pray through and a wife behold her husband converted for the first time, and for whom earnest prayer had been offered. After the meeting had been dismissed, and the people were about to start home, two men, whose wives and children had been praying earnestly for them, came to

the altar, and after praying earnestly, testified that the Lord had pardoned their sins. This was the signal for another outburst of rejoicing. We found it difficult to get away from the meeting to take a midnight train for home. On every hand there were expressions of regret that the meeting could not have been continued longer, but we had engaged to be in another meeting December 4, to be continued over December 18, at Lowville, N. Y. After closing that meeting we will spend Christmas at home, and then will be afield again.

We have some vacant dates, and persons desiring to correspond with us relative to dates should address us 1350 Grace Ave., Cincinnati, Ohio.

J. L. Glascock.

REPORT FROM M. V. LEWIS.

My dear Herald readers: Greetings to you in the name of Jesus.

For some time have intended giving a brief report of my summer's work, so will attempt it now. In the beginning will say that the Lord has been gracious unto me and with his help, have stood the strenuous work of the season much better than ever before.

My last report was of the Duquoin, Ill., meeting in June. From there I went to Ghent, Ky., with Bro. DeArmond, pastor. I put in two very prosperous weeks in song, exhortation and praise. The people are of the highest type and God greatly honored my labors. May the Lord bless them and their congenial pastor while he leads them in the paths of right.

Glyndon Grove Camp Meeting, Springfield, Ohio, was my next place of battle. This camp was turned over to Asbury College and was under the leadership of Rev. E. L. Eaton. Before the encampment was over, a great corps of workers had assisted in bringing souls to Christ. Dr. Morrison, Tilden F. Gaddis and the Moser sisters were present some of the time while Miss Daisy Dean Gray, Bro. Eaton and myself were privileged to assist throughout the entire time. We certainly had a revival. The first Sunday night there were twenty-two professions, and from that night on, the fire burned. Never have I seen greater work done. God was with the workers. Dr. Morrison poured out his soul to us in a marvelous way. Pray that the Lord may spare him for many years with his message. Bro. Gaddis took up the torch and held it high, and under the influence of his wonderful Spirit-filled messages the altars were filled every night, the last night the number being about thirty. How the Lord did use him and his party to preach and sing. God bless them. If you have not heard this party of consecrated workers, you have something coming your way. Miss Gray conducted a school of prayer which was one of the most appreciated features of the meeting. All the young people who attended her services were saved or sanctified. To associate with her is to know Christ better. The music was good.

From Glyndon Grove I went to Fig, N. C., my home camp, which the Lord helped my brother, W. H., and me to establish some years ago. The camp being in my home community, makes me very much interested in its progress. C. M. Dunaway and my brother had charge of the preaching, Miss Daisy Dean Gray, the women's work, Miss Minnie Carmichael the children's work, while Mrs. Lewis and I conducted the music. The sweetest fellowship existed among the workers. Each knew his or her field of labor, abounding more and more in the grace of the Lord.

We had people to visit us from New Jersey, Pennsylvania, Louisiana, Georgia, Florida, South Carolina, and Kansas. Should you desire to spend some time in the Blue Ridge Mountains of North Carolina during the hot days of August we will be glad to have you spend them with us. You can build a nice cottage with very little expense. Come, refresh your soul, drink from the mountain springs and help us build up the kingdom of God.

Yours in song,

M. V. Lewis.

CALIFORNIA MEETINGS.

Praise God for these good days to my soul, and for his blessing upon my ministry. We have just closed a five-Sunday revival campaign with the Upland Church of the Nazarene, Upland, Calif. God came upon us and gave the victory. Souls are rejoicing in the liberty which Christ gives. God helped me to preach the old rugged gospel with the same liberty and freedom and power with which I began under brush arbors in the Sunny South eighteen years ago.

I am engaged to begin at San Bernardino next Sunday. The only time I was ever arrested in my life was at the above place about six years ago. God came on the meeting with great power, and sinners came falling at the altar of the tent, and praying as if they were going to hell alive. There was much stir, much noise and blessed victory which remains until this day. It was too much for the devil and we were arrested for disturbing the peace. But God was with us, the Judge was kind, and we were permitted to continue the meeting.

From San Bernardino we plan to go to Cornoa, Calif. We desire the prayers of the saints everywhere that God will put his mighty power on the revivals and deliver souls from the bondage of Satan. Under the precious cleansing blood, filled with the Holy Ghost.

M. M. Bussey.

Home address, 907 Alta St., Redlands, Calif.

THE PENTECOSTAL HERALD

Published Weekly by
Pentecostal Publishing Company
523 So. First St., Louisville, Kentucky.

Six Months in Advance \$.75
One Year in Advance 1.50
Foreign Countries 2.00

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(Continued from page 1)

follow their leadership in putting out revival fires, quenching the spirit of aggressive evangelism and devote our time to gathering money to place in their hands to spread their abominable heresies in mission fields at home and abroad.

There is no likelihood that your modernists will ever come back to the faith. They are set in their ways. They are vain in their conceit. They are fixed in their purpose. Such men do not repent. In the nature of things they cannot become as little children and open their hearts to the gracious influences of the Holy Ghost. Their pride and contempt for their brethren who hold to the old saving Gospel truth is of a character that makes it as impossible for them to exercise and develop saving faith in Christ as it is for orange trees to grow, bloom, and fruit on the icy mountains of Greenland. They will grow worse and worse. Their children will go farther down the road of destructive criticism and unbelief than their parents. The unregenerated multitudes that they are bringing into the church will become the easy victims of a more bold and destructive criticism than they themselves believe and teach. The second and third generations of these false teachers will be rank and dangerous infidels, hating the Bible, dethroning God, and even more blasphemous against the Lord Jesus than these men who deny his pre-existence, his Virgin Birth and the miracles attributed to him which are written down in the New Testament.

Unbelief of the Scriptures, and the great fundamental truths of our holy Christianity revealed in the Bible, is always facing toward the far country and will always produce a harvest of skepticism, atheism and a riot of wickedness. The faithful, devout people in Methodism who cling to the Bible and teachings of Mr. Wesley on the fall of man, the sinfulness of the race, the necessity of repentance, salvation by faith, remaining sin, entire sanctification as a subsequent, instantaneous work of grace, and growth in grace, separation from worldliness, and lives of righteousness,—these people, I say, are as far separated from the modern liberalists in our churches as the poles. They have nothing in common. They can never agree. Neither side of these separate bodies will surrender. If they live together it will be in confusion, debate and strife.

I am well aware that your modern liberalist is constantly insisting that we must not bother our heads about theology and doctrine, but that we must practice the teachings of Jesus. They would have us tear away the foundations of the whole structure of Christianity and keep the building hanging up in the air without support. This is impossible. We cannot have a creedless church. We must believe something, believe it definitely, preach it positively, insist on the sinfulness of mankind, the necessity of repentance and the belief of certain great fundamental truths. We are taught in the Scriptures that we shall believe the truth and the truth shall make us free. Our Lord Jesus was a great teacher. He would have us believe his teaching, as well as follow him in the practice of every day life.

The Bible, in the very nature of things, furnishes the foundation for the whole superstructure of Christianity. God in his wisdom did not send Jesus Christ into the world until he had prepared the way by the inspiration and proclamation of his holy prophets. The prophets must come first and build the impregnable structure upon which Jesus was exalted. The prophecies, the construction of the temple, the whole system of sacrifices, was all a systematic preparation for the revelation of Jesus, and to build a stalwart, intelligent Christianity, we must hold tenaciously to the entire Bible, teach these inspired Scriptures to the people and thus not only bring them to saving faith in Christ, but so fortify them in this faith that they will be proof against all destructive teaching, either by skeptics in the church or infidels out of the church.

I believe, with all my heart, that God wants a Methodism in the world that stands for the whole Bible; that is neither afraid nor ashamed in the homeland or foreign field to contend for its inspiration, teach its profound and significant meaning, and bring men under the power of his inspired truth to see their sins and be led of the Holy Ghost unto repentance and saving faith in the Lord Jesus Christ.

THE OPTIMISM OF PREMILLENNIALISM.

All modern liberalists who deny the inspiration of the Scriptures and the virgin birth of our Lord, will dislike and oppose this new book on the Second Coming of Christ. Send \$1.00 to The Pentecostal Publishing Company, Louisville, Ky., and get this book. It will give you some new thought on a vital subject.

Please remember in all my thinking on this subject, I keep constantly in mind the thought of God, his love for men, his honor for his Word, his Son, and the Holy Ghost, and that he is deeply concerned for the salvation of our lost race. I believe that the old faith has in it power to save men, and these new skeptical teachings are from beneath and have in them the power to blight and destroy the souls of men.

I am praying God to raise up and baptize with the Holy Ghost a mighty host of people who will become true protestants against all this false teaching and stand immovable to witness for Christ and against the delusive and destructive propaganda of modern liberalists. May the great God give us heroic courage to suffer, if need be, to hand down to our children of the rising generation evangelical truth that shall kindle revival fires and bring untold multitudes to saving faith in the precious blood of Christ.

In next week's issue, I want to call your attention to some of the teachings of modernistic Methodists; why we cannot harmonize them with the fundamental doctrines of the Bible and evangelical Christian faith, and why we will not submit to such leadership or contribute our means to advance the propaganda of this soul-destroying skepticism.

Faithfully yours,
H. C. MORRISON.

The Last Chapter of 1927.

WE are coming to the close of a tragic year in history. All years are tragic. Every period has its vital issues; the tides of civilization and progress rise and fall. There is enough of failure to sadden us, enough of success to encourage us, and all those who trust in God and have their eyes set on the golden future which is sure to come, can keep singing in the midst of the conflict. Looking backward over the year our hearts are filled with gratitude, our faith holds secure, and we praise God and take courage.

The past has been one of the greatest years in the history of THE PENTECOSTAL HERALD. Letters come to us from every quarter and people of all evangelical churches laden with words of approval and appreciation for the service THE HERALD is rendering in defence of the evangelical faith. There is not a two-horse wagon bed in the state of Kentucky that could hold the letters we have received through the years from people who, by reading THE HERALD, have been convicted, converted, wholly sanctified, or greatly helped and blessed in their spiritual lives.

Like the old builders of the walls in Jerusalem, we have been laboring with the trowel in one hand and the sword in the other; the trowel for the upbuilding of the kingdom, and the sword in the defence of the truth. We have no sympathy with those placid, easy-going people who insist that the truth needs no defence; that the Bible will take care of itself. Of course, the truth is mighty and will prevail; it cannot die, but it lives and moves and saves by getting itself into the brain and hearts and on the lips of people who believe the truth and will preach and propagate it. The Word of God is infallible. The earth may pass away, but the Bible never. But what about the people? They must believe the Word of God. It must be explained, defended, proclaimed and by earnest presentation sent home to the hearts and minds of men in order that they may be brought to Christ.

The doctrine of salvation by faith was shut up in the Bible while the people perished in untold thousands; but Martin Luther arose; he proclaimed the truth; it met opposition, debate, strife, war, but it also meant a new age and a spiritual awakening which touched all Europe. There were Bibles all about England, but the masses knew little of what they contained, of the gospel truths shut up in them; and John Wesley came. He sounded the gospel note and awoke the spiritually dead. It also awoke the bitterest antagonism. There has rarely been more bitter prejudice, misrepresentation and ridicule than that heaped upon the early Methodists. They were imprisoned, conscripted into the army, mobbed, their furniture destroyed, their bodies beaten and bruised; but heroically they went forward, their hearts on fire. Nothing could prevent their witnessing to saving faith in Jesus, and the sanctifying power of his precious blood. The fire

spread, the nations felt the throb of a new spiritual life, and the whole world has been powerfully influenced by the great Methodist awakening; untold millions have gone up triumphant into heaven, and the end is not yet.

There are no mathematics with which to calculate the far-reaching and powerful effect of the revival fire kindled by that quartette of holy men—John and Charles Wesley, John Fletcher and Adam Clarke. All of them believed and taught, lived and witnessed, to the sanctifying power of Jesus' precious blood. With patience they bore reproach, with courage they contended for the faith, with joy in their hearts they proclaimed full redemption in Jesus, and God took care of the results.

The same God lives and reigns today. The same truths are vital and powerful. The need of the times is faithful preachers and joyful witnesses who cannot be deterred into silence or ridiculed out of their experience, but who with holy living and glad testimony, will recommend Jesus Christ to the people everywhere as one mighty to save to the uttermost. The world is in distress; there is confusion, doubt of God, of his Word, unbelief in men, selfishness and strife on every hand. But there are multiplied millions of hungry hearts, of sorrowing people who would be glad to know their sins forgiven, who would rejoice to experience a baptism with the Holy Spirit purging their hearts from all uncleanness. The people are tired of signing cards, making resolutions, marching up aisles, getting baptized, joining churches, and struggling on under the burden of their sins. They want salvation. They want to know that Jesus saves them, that their names are written in the Lamb's Book of Life, that their hearts are pure. They want to be able to sing with joy the songs of a full and free redemption.

Thanking God for all the blessings that have come to us during the past year, let us gird ourselves afresh for glorious battle in the year 1928, and go forward with an unconquerable faith and zeal. Let's determine to win souls. Let's resolve to preach, to pray, to witness, to sing, to stir the community, to thrill the states, to arouse the nation. Let's storm the mercy seat of heaven with mighty cries to God day and night. Let's wrestle like Jacob of old, crying out, "I will not let thee go." Let's mention to God the fact that multitudes are perishing for whom Jesus died. Let's entreat him, cling to the skirts of his garments, and refuse to be denied. Oh, God, give us a revival!

There is a rumor that I am growing old. When I look into the glass and see a very white head I am compelled to believe there is some truth in the rumor; meanwhile I feel the thrill of immortal youth within my breast. I ask for your prayers. I beg for your sympathy. Renew your subscription to THE HERALD, pick us up a subscriber, and help us to send the good news of a free and full redemption into thousands of homes. Let us make 1928 the greatest year in the history of the revival of the Bible doctrine of Holiness, as interpreted by Mr. Wesley and the founders of Methodism.

Christmas Gifts.

"Thou hast received gifts for men."
Psa. 68:18.

Christmas gifts for thee,
Fair and free!
Precious things from the heavenly store,
Filling thy casket more and more;
Golden love in divinest chain,
That never can be untwined again;
Silvery carols of joy that swell
Sweetest of all in the heart's lone cell;
Pearls of peace that were sought for thee
In the terrible depths of a fiery sea;
Diamond promises sparkling bright,
Flashing in farthest reaching light.

Christmas gifts for thee,

Grand and free!
Christmas gifts from the King of love,
Brought from His royal home above;
Brought to thee in the far-off land,
Brought to thee by His own dear hand.
Promises held by Christ for thee,
Peace as a river flowing free,
Joy that in His own joy must live,
And that Infinite love can give.
Surely thy heart of hearts uplifts
Carols of praise for such Christmas gifts!
—Frances Ridley Havergal.

THE GIFT OF INFINITE LOVE.

MRS. H. C. MORRISON.



HE very word Christmas suggests gifts, as it has been a time when we remembered the other fellow with tokens of our love and friendship. The Wise Men who came in search of the infant Child Jesus, presented unto him gold, frankincense and myrrh, as an expression of their joy in finding him, and their love for him.

The birth of this wondrous world Gift was announced by Isaiah as he proclaimed to the people, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Then the prophet goes on to tell us the nature of his mission and kingdom when he wrote: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even for ever."

What a wonderful Being this was to be—a King whose government was to have no end. The kingdoms of this world are uncertain, but the kingdom of the world's Redeemer is to be an everlasting kingdom and justice and judgment shall be the ruling elements.

But why is Jesus the world's great Gift? It is because he is the only one who could take the load of sin off the shoulders and heart of the bruised old world, after it had been cursed as a result of the fall of our first parents. Jesus came to restore the prodigal world to its place of love and fellowship with the Father. He came to be a propitiation for our sins, that we might look into our injured Father's face without being ashamed. He tasted death for every man, that whosoever will might come and taste of his pardoning love and share the wondrous blessings purchased on Calvary's cruel tree.

He is the world's great Gift because he gave himself for the world, not for a few persons, but all the ends of the earth may come unto him and find rest. God so loved the world that he gave his Son for it, and his Son loved the world so much that he humbled himself and became obedient unto death, even the death of the Cross. He was the Gift of the Father, and he was his own Gift in that he volunteered to come down to this sin-cursed earth and take upon himself the form of a servant, that he might lift us back to the bosom of the tender, loving Father whose mercy we had spurned, and whose love we had refused.

Can we imagine what the world would be without this Gift of Infinite Love? Think of the heathen lands where the name of Jesus is not known, where the loving parents have not the joy of preparing gifts for the children, and little ones do not know the expectancy of Christmas Day with its extra good things to eat, along with the toys and other gifts that make them joyous and happy. But this is not all! What a dark and dreary world this would be if Jesus were not in it in the person of his Holy Spirit to comfort.

guide, and lead us on to the land of unclouded day! We are reminded of the beautiful couplet which runs thus:

"O, Thou Who driest the mourner's tear,
How dark this world would be;
If, when deceived and wounded here,
We could not fly to Thee."

Jesus is the panacea for the world's ills, and the balm for every crushed and wounded heart. He is the liberator of the soul from the fetters of sin, and the Guide of the pilgrim as he travels the rugged paths of time. What would you do without Jesus! Who could take his place as the burden-bearer of earth's sorrows and disappointments! Let us do homage to him this glad Christmas time—glad because of him—and as he gave himself for us, let us give ourselves for the uplift and betterment of our fellowbeings who are fighting out their battles just as we are, only more bitter and frequent the struggle often is for them.

The world is in consternation, unrest, and strife, and the "powers that be" seem unable to adjust the situation; but we, as children of the Babe of Bethlehem, in whom all power is vested, may look unto him, who has promised never to leave us nor forsake us; then come what will, the world's great Christmas Gift will be with us to safely steer us into the haven of eternal rest, where we shall go no more out forever. Children of the Highest, let us sing heartily,

"Joy to the world, the Lord is come,
Let earth receive her King.
Let every heart prepare Him room
And heaven and nature sing!"

From Bethlehem to Calvary.

REV. ROBERT L. SELLE, D.D.

It was from Bethlehem to Calvary,
In all the ways of life, he went for me.
There was no sorrow that he did not feel,
Nor any sickness that he did not heal.
There was no burden that he did not bear,
And none was left without his tender care.
There was no hill too steep for him to climb,
That he might find and save the lost on time;
No tears too scalding for his eyes to weep,
In ceaseless searchings for his long lost sheep.

There was no day too long for him to fast,
To bring us bread in quantities to last;
No trail too long or rocky for his feet,
And yet he was for all The Way complete;
No storm too fierce for him to brave and stand,

To make an endless calm for all the land.
No waters were too deep, or wide, or cold,
For him to cross to make secure The Fold.
His garden was Gethsemane; O, night;
What darkness he endured to give us light!
There was no gall too bitter for his lips,
For us, nor was he spared the keenest whips.
There was no cross whose weight he did not bear,

That he might lift the fallen from despair;
No death too tortuous for him to die,
That he might give to others life on high.
There was no sword too sharp to pierce his side—

The Prince of Life, and too, The Crucified!
There was no grave too deep to lay him in—
The One who came to save the world from sin!

The angels sang for joy when he was born;
But when he died, the wicked hissed with scorn!

* * * * *

The resurrection glow was not too bright;
It was a gleam of heaven's morning light,
Which pierced the long and death-like night of gloom,
To light the world through Joseph's open tomb!

The silences of Jesus are as eloquent as his speech, and may be a sign not of his disapproval, but of his approval and of a deep purpose of blessing for you,

OUR BOYS AND GIRLS

GITS FOR THE KING.

B. N. H.

The wise men sought the King of kings,
To lay at his feet their offerings;
Gold for the Royal Child they brought,
Inlaid with gems and cunningly wrought.

And frankincense, that rich perfume,
With incense filled the humble room;
Nor would their gifts have been complete,
Without the myrrh, the bitter-sweet.

Oh, where are the wise who today will bring
Their gifts to lay at the feet of the King?

This King to whom all power is given,
On earth and in the courts of Heaven.

"What, then, shall we bring to this King," you say?
(How foolish the worldly-wise today!)
For all your boasted wisdom and art,
You know not the way to the King's great heart.

The heart that was pierced that ye might live,
And yet ye ask, "What shall we give?"
Bring him your heart, your life, your ALL!
E'en then, tis a gift exceeding small.

Compared with his gift of love to thee,
Life and joy for eternity!
Come lay thy gifts at his feet and know
The joy that giving can bestow.

And let that joy burst forth in song.
To him all worship and praise belong!
Thou Prince of Peace, thou Ancient of Days
To thee be glory and honor and praise!

My Dear Boys and Girls:—

The wheel of time has brought us to another Christmas season, the time when we celebrate the birth of our blessed Christ. It is the celebration of the greatest event in all history, for on this day was born the world's Redeemer.

Had you ever thought of how lovely was the coming of our Saviour? He did not come in pomp, splendor, and with uniformed attendants; but he came where one would least expect him—in the Manger at Bethlehem—because the hotels were crowded and there was no room for him in the Inn.

It looks like a shame that the Saviour should so come, but it is more shameful that, after he has come, that any one of us should refuse to give him place in the chamber of our heart. That was why he came—that he might find way into the hearts of the people for whom he gave his life.

While we are remembering our friends with gifts, let us not fail to remember our Saviour with the gift that, of all others, he desire most—a loving heart that beats in harmony with his will, and longs to please him in all it does. I am giving you a poem that tells of gifts we may bring the King of kings and Lord of lords! Read the poem at the head of this column carefully and don't fail to give Jesus YOUR HEART.

With best wishes for a Merry Christmas and A Happy New Year,
I am, lovingly,

Aunt Bettie.

ILLUSTRATED TEXTS. Abbie C. Morrow Brown.

No. 1.

Text. "I will surely shew thee kindness." 2 Sam. 9:7.

Story. Four year old Johnnie never teased his little pet dog, Brownie, but petted him. If Johnnie was ill the puppy got close to him and never ate a morsel until his lover was well. He would take from the pile of soiled clothing every bit that belonged to Johnnie and put it in a corner and lie down on it. How lovely if every child would shew to their little friends the kindness of a faithful puppy!

Poem:

"If no one was kind, and no one was loving, and no one thought about me,
And we all stood alone in the battle of life, surely it sad would be."

Prayer.

"If any little love of mine,
May make a life the sweeter,
If any little help of mine
Bring joy to any other,
God, give me lovingkindness,
To cheer my little brother."

No. 2.

Text: "Laid him in a manger." Luke 2:7.

Story. A poor four-year-old little girl slept in a trundle bed that made a loud noise as it was pulled out at night. The kindergarten Missionary told the story of the baby Jesus. Soon it thundered. Anna said, "Miss Lea, was that God pulling out Jesus' trundle bed?"

Story.

"There's a tumult of joy o'er the wonderful birth,
For the Virgin's sweet Boy is the Lord of the earth,
Ay, the Star rains its fire, and the Beautiful sing,
For the Manger of Bethlehem cradles a King."

Poem Prayer. Heavenly Father,
"We rejoice in the light, and we echo the song,
That comes down through the night from the heavenly throng.
Ay, we shout to the lovely evangel they bring
As we greet in His cradle our Saviour and King."

No. 3.

Text. "They presented to him gifts." Matt. 2:11.

Story. Mama was packing a Christmas box for some poor children and was about to put in little Eddie's tin kitchen, when he said, "Mama, I think a lot of my tin kitchen." They prayed and he was glad to send it.

Poem Prayer.

"We'll bring the little duties
We have to do each day,
We'll try our best to please him
At home, at school, at play.
And better are these treasures,
To offer to our King,
Than richest gifts without them,—
Yet these a child may bring."

No. 4.

Text. "I will fill the treasures of those that love Me." Prov. 8:21.

Story. It was a cold, rainy Christmas eve. The poor Missionaries wept beside the cot of their little darling. She had prayed for a coat for papa, a dress for mama and a dollie and goodies. And there was nothing. Then came a knock. A neighbor thrust in a box. The hammering woke the child. All was joy as they took out a coat, a dress, a doll, goodies and much more.

Poem.

"The Christ comes with soft, glad feet,
To touch earth's paths and make them sweet.

Where'er those shining footsteps fall,
New life and hope are over all,
And he who follows where they go,
Tastes a deep joy no others know."

Prayer. Father, I thank Thee for all the good Christmas things Jesus has given me.

No. 5.

Text. "Jesus . . . perfect through suffering." Heb. 2:9, 10.

Story. A friend loves to fill Christmas stockings for poor children. Early she had been left an orphan. Her aunt was unkind. Christmas morning Nannie jumped from her bed to look into her stocking. It was empty. No, there was one round thing at the bottom. An apple? An orange? Only a potato! She sat down and cried. Can you think why afterward she loved to fill big Christmas stockings for little children?

Poem Prayer.

Heavenly Father, what words can I borrow,
To thank Thee
For Thy grace in turning every sorrow,
Into joy for those who love Thee.

No. 6.

Text. "The babe lying in a manger." Luke 2:16.

Story. A little girl whose parents were wealthy, and who had a beautiful room, was taken to Sunday school and heard the story of the Holy Babe. Going home she said, "Mama, when God sent Jesus down to be a baby what made him let him be born in a stable? Why didn't he buy him a

pretty brass bedstead just like mine?"

Poem.

"Fear not," that night the angel said,
Glad tidings of great joy I bring,
The baby in a manger laid,
One day shall be the Saviour King.

Prayer.

Father in heaven, I thank Thee,
For Jesus who came to save me,
May heart, and hands, and lips unite,
To serve my Saviour with delight.

No. 7.

Text. "The poor always ye have with you." John 12:8.

Story. Little Freddie heard about some poor heathen children who did not have enough to eat. He laid away, with his joys, bits of cake, candy and fruit to go in a box across the sea. He wept when mother told him they could not go. "I want them awful bad," he said. Then sister gave him the dollar to buy things to send, that she had saved up for Christ and he was happy.

Poem Prayer.

Father, I fain would give to some that are sad,
When cometh the Christmas day,
Either song, or gift, or prayer to make them glad,
And cheer them on their way.

Dear Boys and Girls and Aunt Bettie: There is something I want to write to you about this morning, and that is Thanksgiving. I hope every one of you who are reading page ten has a heart as full of thankfulness as I have. First of all, the dear Heavenly Father's love that has given us all the good things we have to enjoy. I thank him for giving me life in this world where there is so much to enjoy, even though there is so much to overcome that we may attain the best of our lives here. I thank him for giving me a home in the land where we have freedom to worship the true and living God. Our great U. S. of 48 states has within its limits every kind of climate on a planet, which may produce all varieties of fruits, vegetables, cereals and plants within its borders for our use for food or clothing. Our laws framed by men who feared God, and grant the privilege of life, liberty and the pursuit of happiness to all who do right and obey them. I hope all the boys and girls will learn to love our country and obey its laws. I am so glad to read in the letters on page ten that so many are starting on a life service for God. Let us all study our Guide Book and try at all times to follow its teachings. I am thankful for the gift of the Holy Spirit to lead us into the ways of right living. Let us pray for his guidance, daily. With a heart of love to you all, I am truly yours.

Mary Hudson.

Dear Aunt Bettie: I am a little Georgia girl and I want to get acquainted with you and the cousins. My mother takes The Herald and I enjoy reading it. I have long dark hair and fair complexion. My birthday is August 12. Have I a twin? I don't wear bobbed hair or short dresses, for I don't think it is right. I have never seen a bathing pond, a dance hall, or a moving picture show. I live on a farm near Louisville, Ga. I like farm life. It is so pleasant out in the country. I have one sister and five brothers. We have family prayer every night and morning.

Bessie Bell Harden.
Louisville, Ga.

Dear Aunt Bettie: I wrote to The Herald over two months ago. I thank the kind friends for sending me so many tracts and kind letters. Please print this one on page ten so the friends will know that I thank them. I thank the lady for sending me the Christian Home Magazine. I have received three. I sure love to read Mrs. Brown's pieces on page ten. The Herald is a fine paper.

Mrs. M. Peters.
Pittsburg, Ky.

Dear Aunt Bettie: Will you please let me come in and have a seat among The Herald readers? This makes my second visit, though it has been quite a long time since I was here. I believe I remember a few of the dear friends that I met through page ten. Since I last wrote to The Pentecostal Herald, I have had quite a time waiting upon my dear mother who has been sick for nine weeks. Mother has been in the hospital at Orangeburg, S. C., five weeks and wasn't expected to live, but thanks be to God, who has taken

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her out of the jaws of death and given her strength enough to come home. I am a member of the Methodist Church but have not been able to attend Sunday school and preaching for a long time. I have light hair, blue eyes, fair complexion and my age runs between seventeen and twenty. The one who guesses it I will send them my photo.

Mary Louise Hayden.
Bamberg, S. C.

Dear Aunt Bettie: Will you let a little girl from Kentucky join your happy band of boys and girls? I go to Sunday school nearly every Sunday. Father takes The Pentecostal Herald and I enjoy reading page ten. This is my first letter to The Herald so I hope to see it in print. I am a lover of flowers, books and music. I am thirteen years old and in the eighth grade. I am five feet, three inches,

have light hair, blue eyes, and weigh 100 pounds. The one who can guess my middle name I will write to them. It starts with S and ends with A, and has five letters in it. Annie E. Ellis, I guess your name to be Elizabeth. I had better close before I wear my welcome out. Good luck to all.

Maud Boatwright.
Hamlin, Ky.

Dear Aunt Bettie: Will you let a Georgia girl join your happy band of boys and girls? I am fourteen years of age. I have brown hair, blue eyes, fair complexion, and am five feet, four inches tall, and weigh 102 pounds. Have any of the cousins got my birthday, April 6? I have heard Dr. Morrison preach at Indian Springs, Ga. I think he is a fine preacher. I want every one of you cousins to write me and I will try to answer all I get.

Mary Alice Johnson.
Rt. 1, Box 17, Smarrs, Ga.

REQUESTS FOR PRAYER.

E. D. E.: "Kindly pray for brother, who is unsaved and who is suffering with nervous trouble, that he may be healed and be everything that the Lord wants him to be."

Mrs. C. E. H. desires prayer that she may be restored to health; also for her brother who feels called to preach.

Mrs. B. S. W.: "Please to pray that I may be healed of a distressing nerve trouble. Pray earnestly for one in distress."

PORTLAND, OREGON.

We are now in a revival at Albany, Oregon, with Pastor Lanner of the Evangelical Church. Fifty came to the altar one night, and eight the next. God has saved and sanctified some precious souls. Among the seekers was a local Presbyterian minister. Wife and I have been in this western evangelistic tour for about nine months. We have seen some of the clearest cases of salvation of all our life on this trip. Praise the Lord! Some fine people have come out clear in real holiness, among them a number of school teachers, stenographers, and people of splendid material and intelligence. The work was thorough from the facts as follows: Some five, matured young ladies have become very active workers for souls. They meet for prayer and Bible study. They are planning a tract campaign, and are working for souls in the churches and missions. They have refused the hand in marriage from unsaved friends, and turned down diamond rings, a purple robe, and other things offered in compromise by unsaved friends.

I thank God for such a thorough work. Rev. J. H. Smith will come here shortly after I close, and give them a six days' convention. I have held some fine meetings in Nebraska, Kansas, Oregon, etc. I could stay west for seven or eight more meetings, but feel led to return east to my family for the holidays. God has helped us in some hard battles, and has given us some blessed victories on this trip. We are open for calls from January 1, 1928, all the year for churches or camps. Any one interested write us. Yours in perfect love and for souls.

Rev. F. W. Cox.
Lisbon, Ohio.

Upon receiving Bishop Candler's "The Christ and the Creed," I went right to reading it. It is the best short doctrinal treatise I have found, and will form a basis for a series of doctrinal sermons. Price, \$1.25. Pentecostal Publishing Company.

F. R. Barnes.

FALLEN ASLEEP

IN MEMORY OF LITTLE ERNEST MALCOLM SHATTLES

Who died Monday, Oct. 10, 1927, age 4 years, 7 months and 2 days.

Composed by his Mother.

Our precious little darling has gone up above,
To the land all glorious in sunshine and love;

But oh how we miss the little voice so sweet
For he has, in Jesus, fallen sweetly asleep.

Oh how it grieves us to see the empty chair
With no little finger-prints here nor there;

Oh, how we miss the little cherub, so sweet
And the pitter-patter-pat of busy little feet.

His frail little life was so sweet and tender
Many fond memories we'll cherish and remember;
His shining little face shines out so bright,
From far above the sky, both day and night.

With angels now he's singing all the time
Sweet heavenly music and songs sublime;
Beckoning us bereaved ones to come on high
To God's great mansion, far above the sky.

But sometimes I find myself chasing around
Wondering where Little Boy may be found;
When it sweeps o'er me in a sickening pain,
I'll ne'er see my Little Boy on earth again.

For our precious Darling has now gone away
To live with the angels, both night and day;
Yet, still I hear his little voice so plain;
And feel the clasp of his little arms again.

I still feel the kiss of his tender caress
That I'm sure all the heavenly hosts did bless;
Blessed Sweet Memories—to forget, I ne'er will
Although God sweetly comforts and whispers, 'Be still.'

For we will meet our Darling again some day
If only we hold out faithfully and pray;
We will see our Precious on the other shore
Where sorrow and weeping and pain are no more.

For now Heaven is sweeter since he is there
In the arms of Jesus—our Lamb so fair;
'Tis a thought that soothes our hearts so sore,
'Tis a tie that binds us to Heaven evermore.

His mother,
Mrs. Mattie Maddocks Shattles.

McKINNEY.

W. R. McKinney departed this life August 23, 1927. He was born May 4, 1854. He resided at Pierce, Ky., where he had spent the most of his life. He leaves his devoted wife, one son, and host of relatives and friends to mourn their loss. His wife, son and friends did all they could until the end came. He professed faith in Christ early in life and united with the United Baptist Church at Tramel's Creek. Later in life he joined the Baptist Church at Little Barren, where he remained a faithful and devoted member until death. He was always ready to help in any good cause. He was a good neighbor. He delighted to talk of God's word and believed the promises of God. His funeral was conducted at the family burying ground by his pastor, Rev. A. A. Banta, after which his remains were laid to rest to await the Resurrection morn.

His friend and neighbor,
C. B. Carter.

THE JOURNEY.

By the shaded spring at noonday
We may linger and find rest,
Sipping from its bubbling fountain
As we revel, and are blest.

For we cannot long continue—
We are transients here today,
But with progress are rejoicing
Over victory on the way.

Well we know the path is rugged,
But it leadeth to the goal,
Where our joy shall be made perfect—
In the Homeland of the soul.

—Myron Luther Eaton.

GREENSBORO, N. C.

Just closed a four-weeks' revival in the M. E. Church, ten miles South of here. The Holy Ghost was present at every service from first to last. The house was filled each night; I never saw greater conviction on a meeting in my life. There were about fifty souls definitely blessed, and a number of bootleggers gloriously converted; praise the Lord! We organized a gospel team of about forty members, which meets at private homes every Thursday night, which are doing good work. The people tell us it was the best revival meeting in this country for twenty-five years. Amen!

I am now in a revival campaign in Greensboro, at the Nazarene Tabernacle; the battle is hot but conviction is on the people, the devil is stirred, and the Holy Ghost is blessing the truth. Two souls at the altar last night and prayed through to victory. This is a hard fight but our God is able, and we are looking to him to give a great victory. Will spend part of this winter in evangelistic work in the Southern States. These are among my best days in the ministry, both soul and body. I love the fight. Remember me when you pray.

Evangelist Thos. C. Hodgins.

423 West Bragg St., Greensboro, N. C.

HILL STREET CHURCH SECURES NEW LOCATION.

On December 2, 1927, the called Quarterly Conference of the Hill Street M. E. Church, South, took action on the purchase of a splendid piece of property on Sixth Street between Hill Street and Central Park. This property had a nine-room residence on it, sitting far enough back on the lot to build a splendid church auditorium on the front, which will then be a well-equipped church with eight splendid Sunday school rooms. They also took action in naming the new church Calvary Methodist Church, South, of Louisville, Ky. This is a splendid residential community near beautiful Central Park, with a bright outlook for a future church. The same Quarterly Conference ordered the old property of the former church site and parsonage to be sold and the money used in the new enterprise. Since fire destroyed the Hill Street Methodist Church the Bethlehem Evangelical Church, Sixth and Hill, invited the Hill Street congregation to hold all their services in their church, beginning Dec. 11, with Sunday school at 1 P. M., preaching at 2 P. M., Junior and Senior Epworth Leagues 6:30 P. M., preaching at 7:30 P. M., prayer meeting 7:30 P. M., Wednesday. Rev. B. F. Atkinson was sent to this church as pastor at the recent annual conference.

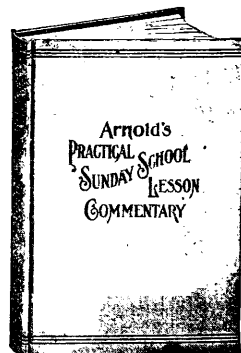
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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

(As there will be no paper next week, we are giving two Sunday school lessons).

Lesson 1.—January 1, 1928.

Subject.—John the Baptist and Jesus. Mark 1:1-13.

Golden Text.—He must increase, but I must decrease. John 3:30.

Time.—About the end of A. D. 26. Place.—Near the Jordan River.

Introduction.—We do not know a great deal about Mark, or John Mark, as he is sometimes called. Jerusalem must have been his birthplace, and his home in later years. He was a nephew of Barnabas. Readers will remember that he went with Paul and Barnabas on their first missionary journey, but left them during the early part of their labors. Paul lost confidence in him, but Barnabas took him on a second missionary journey wherein he must have proved faithful, for Paul afterwards received him as brother beloved, and trusted him greatly. The Gospel he has left us is so much like Simon Peter, that some have called it the "Gospel according to St. Peter." Evidently the two men must have associated together no little.

We have four Gospels, all telling us about Jesus Christ—what he said and what he did; but no one of them tells the entire story of him. However, if we take all that each one has said of him, and put it in its proper place, we have the most beautiful mosaic that men have ever seen. Well might the French infidel Renan declare him to be the only perfect character that has ever appeared among men. Matthew and Luke tell us of the birth of Jesus. They both make plain that he was born of the virgin Mary. Matthew writes for Jews, and portrays him as their king. Luke portrays him as the God-man. He seems to write more particularly for Gentiles. John is sublime. The Christ concerning whom he writes is the eternal Logos, the only begotten Son of the Father. He calls him the "only begotten God." Mark says nothing about his birth, but deals with his public ministry. He was charmed by the miracles of our Lord. It is well we have these four accounts of our Savior—all so much alike, and yet all so utterly different. While the Holy Spirit helped them all to tell the simple truth, he left each one free to tell the beautiful story in his own style and in his own words. They do not contradict, but supplement each other.

The coming of John the Baptist as the forerunner of Jesus Christ is clearly foretold in the Old Testament. Isaiah (40:3) says: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Malachi (3:1) says: "Behold, I will send my messenger, and he shall prepare the way before me." In another place he is spoken of as coming as the antitype of Elijah. All these prophecies are fully indorsed by both John and Jesus in the New Testament. John the Baptist and Jesus were second cousins on their mother's side, John being about six months the older. His father was a regularly ordained priest, "of the course of Abia," who officiated in the temple as often as his turn came to do so. His wife, also, was of the "daughters of Aaron." They were devout people who walked in all the ordinances of

God blameless. By a special intervention of God John was born to them in their old age. His birth was miraculous; and it is said of him by the angel who announced his coming, that he would be "filled with the Holy Ghost, even from his mother's womb."

John's ministry was limited to about six months, at the end of which time king Herod had him beheaded because he preached too straight for big sinners. The most important act in all his ministry, the central purpose of his official life, was the baptism of Jesus, which was followed by the anointing with the Holy Ghost, whereby our Lord was initiated into his everlasting High Priesthood which was after the order of Melchizedek. Jesus came to fulfill the last jot and tittle of the ceremonial law, and so had to pass through this initial ceremony in order to begin his ministry of salvation for men. Before that hour he was Jesus; but after that hour he was, through the anointing with the Holy Spirit, Christ Jesus, or the anointed Savior. He was not baptized with the Holy Ghost. That is for us. He was anointed with the Holy Ghost. Be careful in the use of these words, lest you become blasphemous in accusing our Lord of being carnal.

I would that I had space to deal somewhat at length with the dual nature and the single personality of our Lord; but I am too limited here for such extensive work. To lose sight of his essential humanity pushes him so far away from us that we lose sight of his sympathy. To lose sight of his Deity robs him of his saving power and leaves us forever in sin. But when we find the Divine Nature and the human nature forever locked in glorious embrace by the Divine-human personality, the chasm blasted out by sin is everlastingly bridged, so that by faith we can find the way back into the very heart of the eternal Father. Without the Incarnation God could suffer for us: with the Incarnation, God can suffer with us. Without the Incarnation, we could have no feeling for God; with the Incarnation, we can enter into the fellowship of all his heartaches for our lost race. Most of us are only beginning to learn what Christ Jesus means to us and to the world of lost men. "In him dwelleth all the fullness of the Godhead bodily, and ye are complete in him."

Comments on the Lesson.

John makes no reference to our Lord's virgin birth, but is careful to call him "The Son of God." He begins with the preaching of Jesus, but takes time to mention the coming and the baptism of John the Baptist. He tells of his preaching, and of his baptizing the Jewish multitudes "for the remission of sins." He tells, also, that John baptized Jesus; but he is far from being explicit as to the how of it. Matthew does not even mention that Jesus went down into the water; and his Greek is very clear that he did not come up out of the water, but from it. Mark leaves us in doubt. His Greek may just as well be translated at the Jordan as in the Jordan, from the water or out of the water, just as you please. Wherefore, since this is about all the Bible has to say about our Lord's baptism, it may be well for us to attend to important

matters, and quit fussing about trivial things. That our blessed High Priest entered his sacred office through baptism and the anointing with the Holy Ghost is certain. Thank God, the foundation is so sure that we need not to fret about the amount of water.

John Mark was concerned about the Gospel of Jesus Christ, the word Gospel meaning the good news of salvation through the shed blood of the only begotten Son of the Father. John says that the prophets wrote about this thing. He quotes Isaiah, describes John the Baptist dressed in his robe of camel's hair with the leathern girdle about his waist, and his ration of locusts and wild honey. When God needs real men he has to rear them amid the raw elements of nature. Too much coddling destroys the fiber of manhood. They must have sunshine and fresh air. One cannot rear giants on strained soup and denatured bread in hot houses. It is better to eat locusts and honey, and meet the devil in single combat. For the most part, God has brought up his great ones on coarse foods and rough weather. They come forth from swinging shovels and pitchforks, grubbing hoes and sledgehammers—and many of them, like Elisha, have walked out from between the plow-handles. So do not worry about John's roughness. He was God's man, prepared for his God-appointed job in life.

One is struck with the humility of John as it comes out in our Golden Text and in the seventh verse of our lesson. Of course, any self-assertion would have ruined his ministry forever, but his humility is almost unhuman: "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." We cannot improve on that by comment.

The baptism with the Holy Ghost, spoken of in the 8th verse, is something that most modern Christians seem either unable, or unwilling, to understand. Jesus makes it plain in John 14:17 that this baptism with the Holy Spirit is for converted people, and for no one else. According to his teaching it is impossible for any one to receive the baptism with the Spirit at the moment of his regeneration. This is Jesus Christ's coronation gift to his Church, and not to the world. This is the Church's source of power. If she would receive it, she could turn the world upside down. If she will not receive it, she must forever fail. God has no other plan; at least, there is no other plan revealed in his Word. See John 16:7-11.

The last three verses of the lesson are taken up with the baptism and the anointing of our Lord, of which we wrote at some length in our introductory remarks. The last verse is filled with glorious truth. Here we have the doctrine of the Trinity. The Father baptizes the Son with the Spirit. Both Spirit and Son must be co-eternal and co-equal with the Father, or we cannot have a loving Father in the heavens. How blessed to hear the Father bear witness to his Son: "Thou art my beloved Son, in whom I am well pleased."

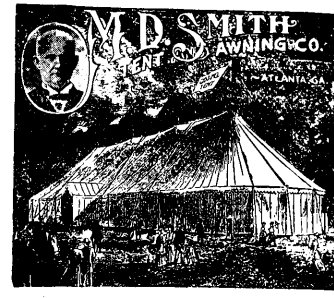
Lesson II.—January 8, 1928.

Subject.—Jesus and the Sick.—Mark 1:21-34.

Golden Text.—He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.—Mark 7:37.

Time.—Spring of A. D. 28.

Places.—Regions and towns of Gal-



ilee, especially Capernaum.

Introduction.—As Mark says but little concerning the first year of our Lord's ministry, it may be well for us to give just sufficient to keep up the connection. Immediately following our last lesson Mark says that the Holy Spirit thrust Jesus into the desert to be tempted of the devil. Satan did not entrust this work to a demon, but undertook it himself, it being too important but for the archfiend. The temptation came, as far as we can discover, at the end of the Lord's forty days of fasting. I suppose that the devil concluded that he would be weak, and therefore easily overthrown at such a time; but he was completely foiled, the Master being easily more than a match for all his onslaughts.

We have some account of the work of our Lord during the first year of his ministry, not given by Mark, but by the other evangelists. His first miracle was wrought in Cana of Galilee where he turned the water into wine at the wedding feast. Thence he went to Jerusalem where he healed some sick people, cleansed the temple for the first time, and had his memorable conversation with Nicodemus concerning the new birth. Next we find him in Samaria on his way to Galilee. He was tired, and "sat thus" at Jacob's well while he preached to the sinful woman who went into the city of Samaria and called her people to hear him. Her strange question was: "Is not this the Christ?" Going forward, he came to Nazareth, his own city. Entering into the synagogue on the Sabbath day, the ruler of the synagogue invited him to address the people; but he so preached that they cast him out, and tried to kill him. As the first year was closing the multitudes who had heard of him were crowding him, both to hear his gracious words and to be healed of their divers diseases.

The sympathy of Jesus with suffering humanity is beautiful. I say "is," because he is "the same yesterday, and today, and forever." No sick one ever approached him with sufficient faith who was not healed of whatsoever disease he had. Helpless, demonized lunatics, who did not have sufficient sense to ask for his help, were made whole instantly. While healing is not in the Atonement in the same sense that salvation is in it, we do know that a certain ministry of healing was committed to the early disciples, and we are persuaded would be entrusted to us if we had faith to claim it. "Howbeit, this kind goeth not out, but by prayer and fasting." Perhaps most of us would be ruined by such a gift, seeing we are prone to be puffed up and, withal, boastful of our deeds. God cannot trust us with many gifts of the Spirit. If you possess such a gift, use it for the glory of God, and boast not of yourself.

Mark deals very largely with the miracles of our Lord. Not for one moment did he question the sincerity

of Jesus or the truth of his wonderful works. What he saw and heard attested the Deity of his Master, so that there were no disputings in his heart. It is also interesting in this connection to note the confidence with which Jesus referred to Old Testament miracles. It was no stretch of faith for him to believe that the Jews were miraculously led out of Egypt under Moses, nor that Jehovah fed them with manna in the wilderness. To him it was a fact, not a story, that Elijah the prophet raised the widow's son from the dead, and restored him to his mother. He even confirmed that wonderful statement concerning Jonah and the great fish that Jehovah prepared to swallow him. But how can we expect of him anything else, when he himself is Jehovah, and all those miracles had been done through his own almighty power?

Comments on the Lesson.

21. They went into Capernaum.—Who were they? Jesus and his disciples. In some sense, Capernaum became his adopted city after he was cast out of Nazareth, his home city. Straightway means immediately, at once. Most of the Jewish towns and cities had synagogues where the people assembled on the Sabbath day for worship. And as persons of importance were usually invited to speak to the congregations thus brought together, Jesus was accustomed to make use of these opportunities to preach the gospel of the kingdom.

22. They were astonished at his doctrine.—They had good reason for this. The scribes piddled out threadbare platitudes, and told the hungry multitudes what had been said by the great rabbis; but Jesus spoke out of his own heart as one having authority.

23. A man with an unclean spirit.—He was demon-possessed. There is no scarceness of such people today, not even in America. He cried out.—The evil spirit forced the man to say what he himself wanted to say. Men who curse and swear are usually under the dominion of demons.

24. Let us alone.—There must have been more than one; for he speaks in the plural. I know thee....the Holy One of God.—The demons were desperately afraid of Jesus; for they knew him, and knew that when he so ordained the day of their final doom would come. Strange that demons and the devil knew Jesus, but men failed to recognize him.

25. Hold thy peace.—Jesus would not so much as permit a demon to testify to his Deity. He will have no testimony from traitors, be they men or devils. Come out of him.—And he came out. Such words of authority move all creatures in all worlds.

26. When the unclean spirit had torn him.—I am at a loss as to the meaning of torn, but suppose that the demon subjected his victim to some severe bodily torture, maybe a spasm. The loud crying was from the man's lips; but it was forced from him by the demon, so that it was really the demon's utterance.

27. They were all amazed.—The multitude of Jews in the synagogue. For one to drive out unclean spirits with mere words was new to them. They saw many suffering lunatics, but none of their great teachers had any authority or power to help them. The spirits were the masters.

29. Forthwith.—Immediately. His fame was being scattered abroad so fast that he and his disciples rushed at once into the "house of Simon (Peter) and Andrew, to avoid the

crush of the multitude that was crowding after them. One may become too popular to accomplish the work of life.

30. Simons wife's mother lay sick of a fever.—Malarial fever was no doubt common in that land, owing to the swamps that bred mosquitoes. Nor had the Jews learned of the danger of their bites. As Palestine comes back into civilization, science will exterminate these pests and render the land healthy. We are moving ahead in some things.

31. Jesus took her by the hand and lifted her up.—We stand in awe in the presence of such a physician. He made no effort to impress people with his greatness, but simply lived out his Deity before their faces. His very touch healed the sick woman immediately. Some of us have been thrilled by that same divine touch.

32. When the sun was set.—As the Jewish Sabbath closed at sunset, they brought their sick ones to Jesus at that late hour, because they were not allowed to carry so much as a bed on that sacred day. Neither the Bible nor Jesus commanded such a thing; but the prohibition came from the elders of the people. It was their tradition that set at naught the Word of God.

33. All the city was gathered together.—This is possibly what is called a Hebraism; for it is hardly possible that every citizen in the town was at Simon Peter's door. It is a vast majority put for the whole.

34. He healed many.—No question but all were healed who had sufficient faith to be healed. His great, sympathetic heart would not have suffered a sick one to depart without his blessing.

EVANGELISTIC AND PERSONAL.

Rev. L. E. Williams: "Our revival with Rev. John Abernathy, of Galatia, Ill., was truly a time of refreshing from the Lord. The church was aroused and swung into line, while others sought the Lord at the altar. A number of young people prayed through to victory, which encouraged the pastor and members. I have some open dates through the winter. May reach me at Wilmore, Ky."

H. P. Thomas: "Closed a meeting at Emporium, Pa., in which some thirty were blessed. We met souls there whom we expect to meet on the sands of light."

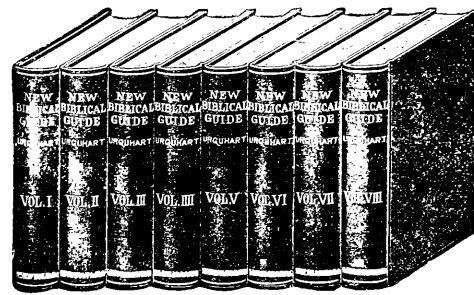
F. M. C. Eads: "We recently closed a good meeting on the Greensboro, Fla., charge, resulting in forty-two additions to the church on profession of faith. Rev. R. J. Haskew did the preaching. He is a safe man in the pulpit and preaches a full gospel; he is a man who draws and holds the congregations."

Rev. Thomas B. Johnson desires to assist in revival meetings anywhere the people need him; or he is willing to serve as pastor. His address is 2341 N. Garnet St., Philadelphia, Pa.

Frank Hopkins: "I am in a meeting at Pineville, Mo. I have an open date after the holidays. Write or wire me 417 N. Stewart St., Norman, Okla."

A. R. Ronshausen: "God is signally manifesting himself at our Mission in Sioux City, Ia. Many are wrestling with God for a city-wide revival, and we are asking the readers of The Herald to join with us in prayer for a visitation of the Holy Ghost in Sioux City."

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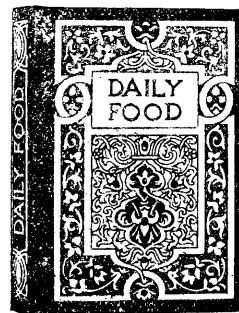
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Thos. D. Walters: "We wish to report a good meeting at Hindman, Ky., resulting in 29 additions to the church, and many saved and reclaimed and blessed. Rev. J. R. Parker did some splendid preaching, and the people like him fine. Hindman has gone forward many steps and the way is bright for a Happy New Year."

Mr. Hiram Vinson, song evangelist, 324 N. Mill St., Fairmount, Ind., is open for calls anywhere. Should there be any one reading this notice who needs a song leader let them get in touch with Mr. Vinson.

W. E. Hudnall: "I am engaged in a meeting at Wichita Falls, Tex., and God is pouring out his Spirit; men and women, boys and girls, are praying through at the altar. Rev. Jesse Decamp is singing for me and is doing splendid work. We are working together and will be glad to hear from any one desiring our assistance. Conway, Ark., will reach us."

Rev. J. A. Romine: "We had a great conference at Tusculumbia, Ala. I was returned to New Bethel charge, and in addition to preaching, am principal of the Junior High School. We are believing for a good year. Our precious boy who has been teaching, came home very sick, and we request The Herald readers to pray that he may be restored to health and

called into God's service. Pray earnestly for him."

Rev. W. A. Vandersall, Findlay, Ohio, is available for meetings. He recently closed a good meeting at Yates Center, Kan., and is now touring Nebraska and South Dakota. Those desiring his services may address him at his home, Shickley, Neb.

P. D. Woodall: "Rev. W. R. Quinton and wife of Chipley, Fla., have been with me in a ten-days' meeting in one of my country churches. Brother Quinton is a powerful preacher of the gospel, doing evangelistic work. His denunciation of sin is terrific. His preaching so far as vision is concerned reminds me of one of the prophets of the Old Testament. He has the fervor and zeal of an apostle. He impresses one with his deep piety and consecration. Every community needs the truth such as he preaches. While there was not a large number of accessions to the church, the church life was quickened with a good many dead church members re-consecrating themselves. His singing together with his good wife is beautiful. They both make a strong team. If any preacher wants an evangelist who will do stirring preaching such as the world needs today he will do well to get Rev. W. R. Quinton. His address is Chipley, Florida."

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EVANGELISTS' SLATES

BELEW, P. P. (Olivet, Ill.)
Olivet, Ill., Dec. 19-26.

BENNARD, GEORGE.
Hermosa Beach, Cal., Dec. 25-Jan. 8.

BONINE, GRACE O.—RIGGS, HELEN G.
Peck, Mich., Jan. 1-22.
Goderich, Ontario, Jan. 24-Feb. 12.

BUDMAN, ALMA L.
(Song Evangelist)
Nevada, Ohio, Jan. 1-22.

CAROTHERS, J. L. AND WIFE.
(10 N. 15th St., Colorado Springs, Colo.)
Rockvale, Colo., Jan. 1-18.

CHATFIELD, MR. AND MRS. C. C.
(410 E. Carl St., Winchester, Ind.)
Lancaster, Ohio, Jan. 5-22.
Chester, W. Va., Jan. 26-Feb. 12.

CRAMMOND, PROF. C. C. AND MARGARET.
(Song Leader—Evangelist)
(815 Allegan St., Lansing, Mich.)
Sturgis, Mich., Jan. 3-15.

CURTIS, EARL E.
(141 Dayan Street, Lowell, N. Y.)
Caldwell, Idaho, Jan. 1-15.

DANFORD, S. A.
(117 W. 11th St., Eugene, Ore.)
Palouse, Wash., Jan. 1-15.

DICKERSON, H. N.
(508 N. Philadelphia, Anaheim, Calif.)
Glendale, Ariz., Dec. 12-25.

EDWARDS, J. R. AND WIFE.
(Lock Box 13, Elmore, Ohio)
Toledo, Ohio, Jan. 1-15.

ELSNER, THEO. AND WIFE.
(1451 Pacific St., Brooklyn, N. Y.)
Darby, Pa., Jan. 2-6.
New York, N. Y., Jan. 7-22.
E. Oakland, Calif., Feb. 19-March 4.

FRYHOFF, A. J.
(3859 W. 140th St., Cleveland, O.)
London, Ohio, Dec. 12-25.
Marengo, Ohio, Dec. 26-Jan. 8.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Ottawa, Ill., Jan. 1-22.

GADDIS, TILDEN H.
(4806 Ravenna St., Cincinnati, Ohio)
Cincinnati, Ohio, Dec. 19-31.

GEIL, PAUL AND DORA.
Wellsville, Ohio, Jan. 1-15.

GROGG, W. A.
(605½ 11th St., West, Huntington, W. Va.)
Kenova, W. Va., Jan. 23-Feb. 12.

HALLMAN, MR. AND MRS. W. R.
Nappanee, Ind., Jan. 1-22.

HUNT, JOHN J.
(Media, Pa., Rt. 3.)
Detroit, Mich., (Tabernacle) Oct. 1-Dec. 31.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Blackwell, Okla., Jan. 1-15.

JOHNSON, ANDREW.
Ashland, Ky., Jan. 9-23.
Kansas City, Mo., Jan. 1-8.

KEYES, CLIFFORD E. AND WIFE.
(Mohnton, Pa.)
Elgin, Pa., Dec. 6-18.
Phoenixville, Pa., Jan. 1-15.

LARKIN, BESSIE B.
(Collingswood, N. J.)
Collingswood, N. J., Dec. 14-25.
New Gretna, N. J., Dec. 31-Jan. 16.

LEWIS, JOS. H.
Oak Hill, Ohio, Dec. 27-Jan. 15.

LEWIS, RAYMOND
(Song Evangelist)
(Van Wert, Ohio)
Valton, Wis., Jan. 1-15.
Eau Claire, Wis., Jan. 16-29.

LITRELL, V. W.
(1610 M. St., Lincoln, Neb.)
Lincoln, Neb., Dec. 20-29.

LOVELESS, W. W.
(London, Ohio)
Manchester, Ohio, Dec. 29-Jan. 15.

LUDWIG, THEO. AND MINNIE E.
Goff, Kan., Dec. 29-Jan. 15.
Zuma, Colo., Jan. 18-Feb. 5.
Boulder, Colo., Feb. 9-26.

REDMON, J. E. AND ADA.
(1231 N. Holmes Ave., Indianapolis, Ind.)
Elkhart, Ind., Dec. 25-Jan. 8.

REID, JAS. V.
(2912 Meadowbrook Drive, Ft. Worth, Tex.)
Oakland City, Ind., Jan. 1-15.

RICE, LEWIS J. AND EDYTHE.
(2923 Troost Ave., Kansas City, Mo.)
Milwaukee, Wis., Jan. 3-22.

ROOD, PERRY R.
(2838 Overlook Drive, Huntington, W. Va.)
West Liberty, Ohio, Dec. 2-Jan. 7.
West Liberty, Ohio, Dec. 28-Jan. 8.

RUTH, C. W.
(1533 Nowland Ave., Indianapolis, Ind.)
Pasadena, Cal., Jan. 8-22.

ST. CLAIR, FRED.
(2444 Bowditch St., Berkeley, Calif.)
Kalamazoo, Wash., Dec. 31-Jan. 29.

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Burnips, Mich., Dec. 15-22.

TARVIN, E. C.
(California, Ky.)
Francisco, Ind., Jan. 1-15.
Raymond, Ind., Jan. 16-29.

THOMAS, JOHN.
(Wilmore, Ky.)
Chicago, Ill., Jan. 4-8.

VANDALL, N. B.
Carmichaels, Pa., Dec. 4-18.
Clarksburg, Ont., Jan. 1-29.
Ottawa, Ont., Feb. 1-5.

VAYHINGER, M.
Dogan, W. Va., Dec. 14-28.
Logan, W. Va., Dec. 14-28.
Wabash, Ind., Jan. 1-22.

WATTS, E. E.
(Sandy Lake, Pa.)
Open date, Jan. 1-March 13.

WHEELER, FERN C.
(Charlotte, Mich.)
Saranac, Mich., Jan. 1-15.

WILLIAMS, L. E.
(Wilmore, Ky.)
Open date, Dec. 4-Jan. 1.

A SUCCESSFUL EVANGELIST.

Dr. J. W. Mahood, a most successful evangelist, and an author of note, desires to hold some meetings in the South. The following letter from a pastor whom he assisted gives an idea of the kind of work he does. His home address is Pacific Palisades, Cal.

B. H. Hart: "Dr. J. W. Mahood has just closed a four-weeks' evangelistic campaign in the Pine Street Methodist Episcopal Church, Williamsport, Pa. In these busy days, when the overworked pastor feels the need of competent help for his special services, it becomes a pleasure to recommend a man of the type of Dr. Mahood. In doing so I know I am rendering a service to the pastor and the Kingdom, rather than to Dr. Mahood, personally. If you are looking for a helper of the type of the average evangelist, Dr. Mahood will not do. If it is a man with theological notions, or with a few pet hobbies to be exploited—a fanatic—a rantor or raver—one who sees in every public service an opportunity to berate the preacher and the church, don't send for Mahood. He won't do. But if it is a true helper you are looking for, I unhesitatingly say that a more efficient one cannot be found. He never scolds or rants. Sound on all the great fundamentals of the Scriptures, he never makes a hobby either. Abuse is foreign to his nature. He exalts the church and magnifies the office of the ministry. He makes it easier for the pastor—never harder. Dr. Mahood is a powerful preacher—not that he can use a lot of beautiful meaningless phrases—but in that he knows God's word and with a pleasing persuasive personality gets men to believe the great truths therein set forth. He is never offensive in dealing with sin, nevertheless he fearlessly wields a polished blade. He leaves no sores to be healed after he is gone. Dr. Mahood is greatly blessed in the assistance given him by his daughter, Miss Etta Mahood. Her afternoon talks to the women on Health Culture and her Bible class work were thoroughly enjoyable and helpful. Her sensible and tactful work in the congregation when an appeal is made to the unsaved commends itself to the thoughtful pastor. It is a genuine pleasure to recommend such efficient servants of the Church."

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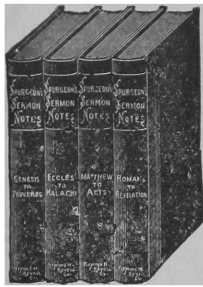
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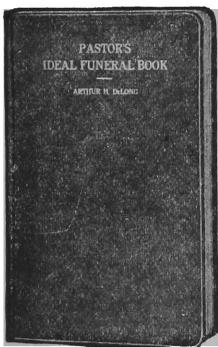
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THE SOUL'S SOLILOQUY.

Will O. Scott.

What will it profit thee, O my soul,
To gain the whole world from pole to pole.

With all of its riches vast;
The priceless treasures of Mother Earth,
The boast of wealth and the pride of birth,
Tell me, how much will it all be worth
If thou wilt be lost at last?

Is it worth while, O my Soul, to sell
Thy birthright for pottage with sav'ry smell,

And blessings beyond recall;
To revel in pleasures with loud acclaim,

To gamble with Satan a losing game,
And see just over against thy name
The handwriting on the wall?

What wilt thou give, O my Soul, in exchange

For all that reach and immortal range
Of talents so rich and grand—
Those marvelous, matchless powers of thine,

God's richest redemptive gifts divine,
That will the noon-day sun outshine
In Heaven's summer-land?

A TIMELY EXHORTATION.

May I attempt to make clear through your paper the real issue that exists regarding the Kentucky Race Track Gambling, or so called Pari-Mutuel law? There seems to be a lack of clear understanding of this issue. In fact, the Race Track Gambling people are eagerly seeking to have the voters of Kentucky believe that the Kentucky Anti-Race-Track Gambling Commission is trying to destroy horse racing as a sport, and they say the "Kentucky Derby will be destroyed," etc.

If the people of Kentucky are made to understand the real issue, they certainly will not allow the present law to stand on the Statute books of Kentucky. Kentucky has a most excellent gambling law. (Ky. Statute, 1960). It recounts the great evil of gambling, forbids it, and declares "Anathema" against persons who gamble, consigns them to the penitentiary, and takes from them their right to vote or hold public office. At the end of this excellent law are about two lines, added by the Legislature of 1886, after a stiff fight about it, and with a majority of only two votes. Those two lines, added at the demand of the Race Track gamblers, say,

"Nor shall its provisions apply to persons who sell combinations, or French pools, on any regular race track during the races thereon" (Ky. Statutes. Sec. 1961).

In other words, even though gambling is condemned as evil, and a gambler must go to the penitentiary, and have his or her right to vote taken from them, even though a person who gambles has "anathema" (which is probably the highest form of denunciation) declared against him, these two lines, added by the Race Track Gambling crowd, permit in Kentucky, by the use of the Pari-Mutuel machine, upon our race tracks, gambling upon horse races. And, furthermore, to permit this unholy thing, this glaring inconsistency in a good law, the Kentucky Legislature, has created a Racing Commission appointed by the Governor to fix the dates, protect the racing, etc.

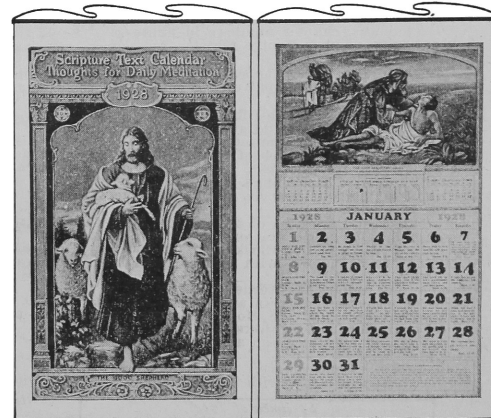
Surely one of two procedures should

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Kindly ship at once Scripture Text Art Calendars. Enclosed please find remittance in sum of \$.....

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be insisted upon from our Kentucky Legislators:

1. Either the whole gambling law should be removed from our Statute books, or,

2. We should wipe out the two lines, added by the Race Track gamblers in 1886, which gives them the privilege of gambling—when it is condemned in all other cases.

How can we expect our children to grow up with respect and reverence for our laws, if we will allow gamblers to make our laws both ridiculous and inconsistent? If we must have Race Track gambling in Kentucky, let us have it in spite of the law but not by consent of the law—when gambling is condemned by that law.

They say if we do not have Race

Track gambling by the Pari-Mutuel system, then we will have gambling by handbooks. Everybody that knows anything about it, knows that we have just as much handbook gambling now as before. At any rate, Kentucky cannot legalize crime and maintain its honor, and the law says gambling is a crime.

Yours for a better Kentucky.
Mrs. J. C. Rawlings.

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BIBLES---BEST GIFTS

THE OLD KING JAMES VERSION USED IN EVERY BIBLE ON THIS PAGE

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Just the Bible for the home for family use, most helpful for the teacher or pastor, very attractive for the old folks, a good study Bible for the student.

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16. Harmony of the four gospels, making a wonderful study on the life of Christ.
17. The parables and miracles of the Old and New Testaments.
18. The names, titles and characters of the Son of God.
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Specimen of Type.
AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

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Patent thumb index, 50c extra.

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It is printed in long primer type.
It is self-pronouncing.
It is bound in Persian Morocco.
It is silk sewed, guaranteed not to break in the back.
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It is printed on fine India paper.
It has references, concordance, maps.
It has silk headbands and marker.
It is $8\frac{3}{4} \times 5\frac{1}{2}$ inches, weight 22 ozs.
It is only 15-16 of an inch thick.
It is sold regularly at \$10.20.
Our Price, Postpaid **\$7.50**
It will last a lifetime, with ordinary use.
Improved thumb index, 50c extra.
Name lettered in gold, 50c extra.

Specimen of Type
all them that had conspy king A'mon: and the p land made Jo-si'ah his his stead.

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Illustrated Scholar's Pocket Bible. Size $3\frac{1}{2} \times 6$ inches. Clear, black ruby type; strong, durable binding at a price within reach of all. Contains Bible Atlas, 16 full-page illustrations printed in colors, beautiful presentation page and frontispiece of a picture of Christ at prayer in colors. It is bound in genuine solid leather cut from heavy, soft hide, overlapping edges, gold titles. On account of the smooth leather and maroon color, this Bible has proved especially attractive for young people. Special net price **\$2.45**

Smallest Bible Made

We mean by this the smallest Bible with a readable type and with the references and concordance. It has an antique nonpareil readable type, 40,000 references, a complete Bible concordance with maps in colors, the chapter numbers in figures, and is printed on fine India paper, with red under gold edges, silk headbands and marker; bound in genuine Morocco with overlapping edges, stamped in gold, size $3\frac{1}{2} \times 6$ in. and a little over $\frac{1}{2}$ inch thick. It weighs $10\frac{1}{2}$ ounces. This Bible is a regular \$4.00 value that we are selling, postpaid, for **\$3.00**

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The Home Bible for daily devotional reading. A superb record, and 17 maps printed in colors, compiled from authoritative sources, covering completely the geography of the Bible, and a Calendar for daily reading the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of God's Word. It takes the place of a family Bible. Bound in a splendid quality, flexible morocotal, stamped in gold. Regular agent's price, \$6.50. Our price, postpaid. **\$3.00**

THE book of the generation of Jē'sus Chrīst, the son of Dā'vid, the son of A'brā-hām.

Size of page, $5\frac{3}{4} \times 8$ inches

Same style as the above in genuine leather binding with overlapping edges, special price, \$5.00. Your name in gold, 50c extra.

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THE BINDING—Genuine solid leather with overlapping edges, and very flexible.

THE TYPE—Large, clear, easy to read nonpareil black face, self-pronouncing. Chapters in figures. All of Christ's words printed in red.

THE PAPER—A very thin, white opaque Bible paper, durable. Gold edges, silk headbands and marker.

ILLUSTRATIONS—Many beautiful full-page illustrations. Frontispiece, presentation page and family record.

HELPS—4,500 revised questions and answers, a complete Bible concordance, 14 pages of maps in colors, Hebrew, Phoenician, Greek and Latin alphabets.

THE SIZE— $5 \times 7\frac{1}{2}$ in. thick, weight 20 ozs. Stamped in gold on back and backbone.

THE PRICE—This Bible is a good value at **\$2.75**

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Same Bible as above without the helps, in a limp Keratol binding. Price, \$1.00.

Specimen of Nonpareil Type

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mā'ry Māg-da-lē'ne, and the other Mā'ry, to see the sepulchre.

IDEAL CHILD'S BIBLE

Bound in a beautifully grained, genuine leather, with overlapping edges, stamped in gold on back and backbone, red under gold edges.

It has silk headbands and marker, a very clear, readable agate type; is self-pronouncing, King James Version, chapter numbers in figures.

Size $3\frac{1}{2} \times 5\frac{1}{2}$, only $\frac{7}{8}$ of an inch thick, and weighs 11 ounces.

It contains twenty choice helps for the child:

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2. How to find the books quickly.
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4. How to read the Bible through.
5. The treasures of the Bible.
6. How to study a Sunday school lesson.
7. The death of Moses.
8. How to study a Bible Character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.

Specimen of Agate Type

AND the Lord said unto Nō'ah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

Size of page, $3\frac{3}{4} \times 5\frac{1}{2}$ inches

12. How to analyze a book of the Bible.
13. Analysis of the book of Acts.
14. Hints on studying the Bible.
15. The Bible in life and death.
16. What great men think of the Bible.
17. Testimonies of the Bible.
18. Golden verses of the Bible to be committed to memory.
19. A study of the Holy Land.
20. Bible manners and customs observed at the present time.

Every child should have a nice, convenient, attractive Bible that they can call their own, and this one is ideal. We contracted for a large quantity at such a low price that we can sell this **\$2.50**

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The Oxford Self-Pronouncing Bible.

Thickness 9-16 of an inch. Size $5\frac{1}{4} \times 8$ inches, weight 12 $\frac{1}{2}$ ounces. Printed on the famous Oxford India Paper, the thinnest, strongest, most opaque used in Bibles. Bound in best grade French Morocco, overlapping edges; leather lined to edge, silk sewed, silk headbands and marker, red under gold edges. Self-pronouncing, clear minion type. References and beautiful colored maps. Our special price, net price, postpaid **\$7.50**

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Bound in flexible morocotal with overlapping edges, stamped in gold, at the very remarkably low price of **75c.**

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Small Red Letter Bible

The size is $4\frac{1}{2} \times 6\frac{3}{4} \times 1$ in. thick. It has a very bold, clear, readable type, is self-pronouncing, has 40,000 references, chapter numbers in figures, beautiful white opaque Bible paper, silk headbands and marker, guaranteed unbreakable back, bound in genuine Morocco with overlapping edges, stamped in gold, red under gold edges, with all of Christ's words printed in red. Regular net price \$3.85. Our special price **\$3.00**

Patent thumb index, 50c extra.

Same Bible as above, on fine India paper, without the red letter feature, \$4.75.

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Clear, black face minion type. Helps: Moody's Bible Study, Harmony of the Gospels, great periods of Bible history, prophecies, warnings and promises, dictionary of scripture proper names, maps, etc. Morocotal with overlapping edges, stamped in gold. Size $5 \times 7\frac{1}{2} \times 1\frac{1}{2}$ in. thick. A regular \$3 value that we are offering for **\$1.25**

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